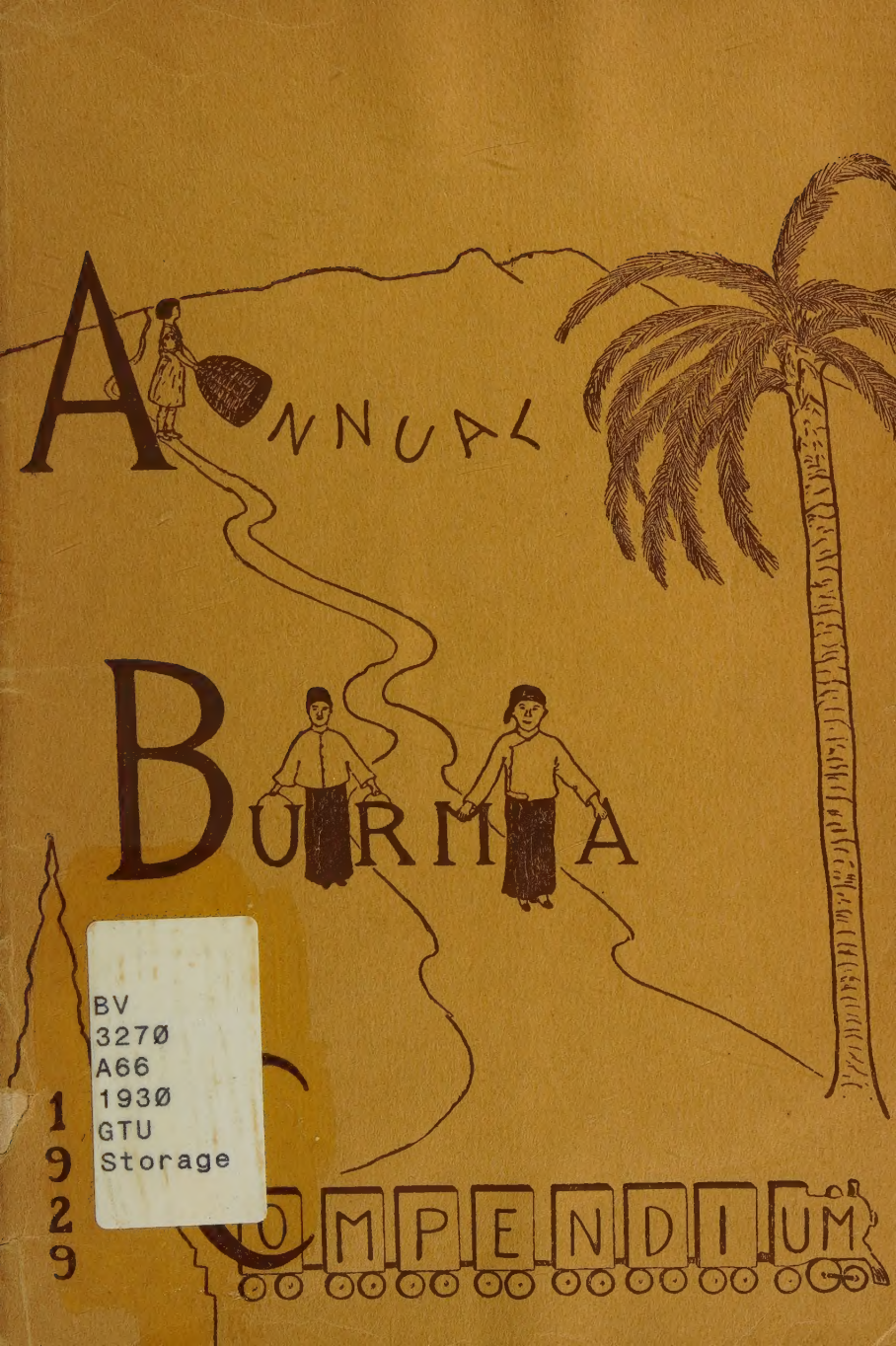
ANNUAL BURMA COMPENDIUM



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ANNUAL BURMA COMPENDIUM

A Brief Account of the American Baptist Burma Mission for the Year 1929

Editors:

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RANGOON:
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Preface

The task assigned us by the Reference Committee is done, and as we send this Mss. to press we feel compelled to make an apology to those who have so cheerfully written reports at a time of year when it is difficult to find time for it. The apology is that we have been obliged to *blue pencil* so much to hold a fair balance. To be sure, you were all kind enough to give permission to do so, but nevertheless it hurt.

We are greatly impressed by the splendid spirit of optimism that prevails in practically all of the reports, notwithstanding many handicaps. It has made the necessity to condense all the harder, and we ask the writers to remember that if you are hurt by the omissions we are more so.

The task has been a pleasant one, but we are glad it is done, and send it out with the hope that its optimism will be contagious and that it will help in giving a strong urge forward to the bringing in of the Kingdom for our Lord and Master, whose we are and whom we serve.

The Editors.

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PADOUNG AND RED KAREN

Agricultural Attainments

Of *Pyinmana* Mr. Case writes:—

Acres 200 with nominal toll,
nd 70 boys upon the roll,
ll of the classes in national tongue,
im at improving the land for the young.

Aims

The school is increasingly achieving its purpose to give inspiration as well as information so that the young men going out from it shall be filled with new power and purpose to serve the village life of Burma. Students go out in bands under the leadership of their teachers and missionaries on week-end trips into the villages and tell what they have learned and experienced in agriculture as well as religion. Their enthusiasm increases with the sharing, and the spirit shown is infectious. On the whole there is keen interest to find a better way to work and live, and a desire to share it with others.

Students

There was a maximum enrollment of 75 this year. One is a Kachin teacher from Namkham; another from the Karen Seminary is fitting himself to be a better village pastor. In all eight races are represented. Two who graduated last March were Lahus, and one of these is now helping Mr. Telford in starting Agricultural work in Loimwe. Three Christian teachers from the Government Kachin school at Kutkai came to Pyinmana in December while their own school was closed to learn briefly new ideas to take back to their mountain people.

Equipment

A new class-room building was completed last year by Mr. Whittaker. Electric lights, a water system, and other furnishing for the building were also installed by him before going on furlo in October. This has added greatly to the convenience of work in the school, as well as comfort.

Activities

Work on the farm has progressed well. Crops are smiling, and 3000 bushels of rice are coming in. The benefits of green manuring were demonstrated by Mr. Smith with crops standing higher than a man's head,—much superior to surrounding fields.

Results

In surrounding villages improved seed, pigs and poultry are in evidence. "They may not accept your religion," said one man, "but all agree that you raise good crops." But they do accept it. A Buddhist boy has been converted and four boys from Christian homes were baptized this year. Also improved boys are going out to live improved lives in their villages.

PLOUGHING WITH WATER BUFFALO

Of *Loimwe* Mr. Telford writes:—

It might be better to call the work at Loimwe AGRICULTURAL ATTEMPTS for it was only opened as a separate station and the land cleared for action in 1926. In addition to carrying on a central school for Lahus and giving the pupils a purely literary training, they have also taught Agriculture, Seri-culture, weaving and carpentry. Some of the pupils who have already completed the course

in these practical subjects will return to their village homes and try to get their villagers interested in seri-culture and weaving which strongly appeals to the Lahus. There have been 400 baptisms of Lahus this year.

Kaws

There are some welcome signs that the Kaw people of Kengtung State are being influenced towards Christianity. Hitherto it has not been possible to locate teachers in their villages but now the Kaws are coming in to us and asking that teachers be sent to them. Recently in my touring I sat on the verandah of a Kaw house where, a few days before, a baby with twelve fingers had been born, and according to Kaw custom the baby

KAW GIRLS

had been killed. The spirits had to be propitiated, and for the space of one month that village was taboo to all neighboring Kaw villages. They surely need the Light of

the Gospel of Jesus Christ to rid them of their dreadful fear of evil spirits, and their superstitious beliefs and practices.

Owing to the health of the three children it was necessary for Mrs. Telford to go home with them in November so that Mr. Telford is now carrying on alone.

MRS. H. YOUNG AND LAHU FRIENDS

Bana Beginnings

Of these beginnings Mrs. Harold Young writes that they were born with such struggles and hardships as only pioneers know, on the 1st of March, 1920, so that the Bana Mission is nearing its Tenth Anniversary, and a backward glance is permissible.

A small chapel in the center of the village of Bana was the home of the four Youngs for many months, after most trying experiences crossing China,—sickness and strong opposition from officials. From the frail shelter of the Bana chapel bandits tried repeatedly to pry them. So imminent was the danger to life and property that at one time the entire village moved all their women and children, live stock and belongings away into the jungle for a week, hoping to escape the bandits, but leaving the missionaries to their fate. But for the fact that, under God, the witch doctor's advice to the raiders was similar to that of Ahithophel to Absalom, and that in their ceremonials every omen was against a raid, the infant mission would have been annihilated, instead of which it has lived and prospered. Of the Hill people 750 confessed Christ in baptism that first year, and during the second year, 2813. Each year since has been steady advance.

Chinese opposition and persecution has always attended the work. The greater the number of baptisms, the greater the persecution. Christians have been tied up, beaten, fined and imprisoned for Christ's sake, and many times their chapels torn down. In one section where there are now about 3000 Christians the touring party of 1925 were trapped in a walled village, stoned, beaten and shot at, but God provided miraculously for their escape and not a life was lost. In a grove from which they were angrily driven, after comfortably encamping themselves, because it was sacred to spirit worship, there now stands a good wooden chapel dedicated to the only true God.

Last year a little girl came into our house, ragged, filthy, and starved, a commodity sold in bazaar, little differing from an animal to be bought and worked and whipped at will. Soap and water and new clothes transformed the outward appearance, and within six months she gave her heart to Christ and completed the transformation. We have named her Eva. With her enthusiasm over school work she soon rose to the head of her class, and was singing in the Junior choir before she could read!

To-day the Mission is a good-sized child of nine with a compound alive and busy the year around. In normal years 500 pupils attend the central school. People stream in wanting help and advice, and what medical aid we can give without a doctor. In the dry season teachers and preachers are out on tour, with or without the missionaries. We who must stay on the compound "hold the ropes" and pray for those who go. A comfortable house now stands on a hilltop which, tho far from civilization, is *Home* to us. And as a living memorial of those early days and a result of "Bana Beginnings," over 22000 Christians sing "Praise God from whom all blessings flow."

Bassein Briefs

As reported by Mr. Fletcher.

Briefs Five Anglo-Vernacular VIIth Standard Schools, over 1100 pupils. Three churches with resident pastors, membership 700. Two Vernacular Schools with evangelistic teachers, 300 pupils. Three Bible women, two evangelists, many more needed. Combined area covers more than 5000 square miles, about half of which is settled, all accessible by water communication.

Boats The missionary has been using an Evinrude Outboard motor boat to get about with but need is for a cabin motor launch with good stationary engine. Exposure in an open boat often makes it unwise to travel at most favorable tide, if it be at mid-day. Missionary and workers find ready welcome almost every-

where. Evangelist Ba U, formerly a Buddhist priest, is enthusiastic about the prospects. Last trip he brought word of nine adults asking for Baptism north of Bassein. South and East there would be equal response if visits could be more frequent.

Benefits

Missionary has been alone until the arrival of Miss Crookes in December. Wherever she goes the people hail her by name. She is remembered more clearly than any recent missionary, for the reason that Bassein Burman field has had ten different missionaries in charge in 30 years. This does not tend to consistent growth and unity. Bassein Burman Mission is still without a High School altho the school here for twenty years has ranked as one of the best. In order to continue contact with the pupils we should carry them up through High School. Ten years ago the average age for entering H. S. was 18-20 years but to-day it is 15-16 and sometimes younger, seeming to create a demand that Christian influence be carried further up till the age of legal interference of their elders is passed.

Blessings

Activities of the past year have included many forms of evangelistic work that have been a blessing to the community. Tracts and Scripture portions have been sold by colporters in the District. In two centres concerted effort on the part of Christians at Festival gatherings resulted in selling Twenty-five rupees worth of Tracts and Scriptures. Stereopticon slides held large groups for the preaching. 6000 tracts were freely distributed among at least 2000 people during a week. Of the sales 4/5ths were 1 and 2 pice editions which means nearly 1500 separate sales. Throughout the times of sales personal work was carried on. Evangelistic Campaigns in the schools have already resulted in more than 30 baptisms. Pupils are following the teachings they get in the mission schools and would undoubtedly become Christians but for parents' opposition.

BENTON HALL

College Chronicles

By the President, Dr. St. John.

Conspicuous in position. Judson College has come rapidly into the public consciousness in Burma during 1929 through the conspicuous development of its building scheme along Prome Road, the most travelled thoroughfare out of Rangoon. To the attractive group of men's hostels with dining hall and five faculty residences, seven more faculty residences have been added, together with the new Benton Hall for women which is the most imposing of all. Further, the steel frame work for the group of six class and laboratory buildings was erected, and as the year 1929 was coming to a close, the brick walls of these buildings rose rapidly. One more year should see the scholastic scheme complete.

Conspicuous

The examination results for the year showed steady, honest work in general with some indications of high grade work. Sixty-six passed their Intermediate Examinations, seventeen passed the bachelor pass degree examinations, three gained bachelor honours, all in the second class. One gained the M.A. Pass degree and one the M.Sc. Pass degree.

Cause for Congratulation

A larger number of students than usual have carried on their studies handicapped by failure of financial resources, owing to the inability to find good markets for Burma rice, as well as a shortage in rice crops. The high standard of University entrance and the inadequacy of the high school force in Burma has limited the number of students qualified to enter the colleges and therefore the numbers in Judson College.

Character Construction

The religious interest of the students rose during the year to high points at various times. A goodly number of students took part in at least one of the week-end Campaigns. Some have presented the Gospel message in a very forcible way and have had encouraging results from their efforts.

Campaigns Conducted

College Chapel

The Chapel fund has received a strong impulse from the strenuous labours of Rev. C. E. Chaney, the Field Secretary, who placed the claims of this object persuasively before the churches of the Mission.

Conclusions

A decision has been made to transfer the work of the College after the coming examinations in March, to Prome Road except the work of the laboratories which must be continued at Ahlone until the new laboratories are finished. Living accommodations for students and faculty are now complete.

Campaigns and Colportage

Campaigns

This work is more or less new in Burma and is one of great interest, accomplishing much in Kingdom advancement. It should have been well reported but no report having come in, the editors must do the best they can with what information they possess. This work is referred to in several of the reports, particularly in Nyaunglebin News and Youths Tribute of this Calendar. It was started and is still pushed by Mr. Dyer, General Evangelist for Burma, who has been indefatigable in leading the youth of the College and Seminaries in this line of evangelism.

He went with his gospel team into the Loikaw field in February, stirring up the Karens in every village touched, and leaving the pastors with a desire to go and do likewise, using their own young people.

In the Toungoo District a report from one of the team, briefly stated, includes 100 adult baptisms, 50 back-sliders returned to the faith, and the spiritual life of the team itself quickened in seeing marked answers to prayer. "They realized more surely that God is a living being and that He answers prayer. Thus the Campaign work has not only a tremendous influence on non-Christians, but it also moulds and strengthens character in the Christian boys and girls engaged in it."

STUDENTS' GOSPEL TEAM THAT VISITED BASSEIN PWO KAREN HIGH SCHOOL

In September Mr. Dyer led a campaign band to India at the request of missionaries there, and the team returned feeling well repaid for the effort put forth. Whether addressing Tamils and Telegus, or Bramins and Mahommedans, high-caste or low, they were well received, and the message listened to with respectful interest. "The effect among all students was wholesome and deep." Of it Mr. McLaurin of the Canadian Baptist Mission says: "Hundreds of our students will carry a new vision, in new enthusiasm and a new glory of experience in service back to their homes, and Christ's name will be greatly honoured as a result of this visit." The secret of the success of this line of evangelism lies in exemplifying the *joy* of life in Christ.

Colportage

To give any idea of the value of this work in spreading the Gospel will take more space than we are able to give here. It is referred to in the Press report "X." One Burman missionary says, "It has passed beyond the experimental stage, and its importance cannot be strongly enough stressed." The Mission Press has been very generous in paying the salaries of men to travel all over Burma to sell Bibles and Gospel portions, with the understanding that the Colporter should also preach and distribute free tracts. This year the Seminaries gave a short course of training for Colporters, and then sent out twelve students selling books. These boys sold nearly Rs. 3000 worth of books, and earned Rs. 600 in salaries.

Devolution Demonstrated

Burma is certainly trying to hand over responsibility to its Nationals as fast as possible, and welcomes every manifestation that it is a working success such as apparently it is at Mong Nawng in the Southern Shan States. The starter of this work was for 20 years a frontier worker in Kengtung,—a Bassein Karen, married to a Toungoo girl. In 1926 he started out as a Home Missionary, supported by the Bassein Karens' Home Mission Society, to break new ground at Mong Nawng.

In his report Saya Po Tun says:—"We read of Christ in the Bible that 'the common people heard him gladly.' It is so at Mong Nawng, but from the start the Scribes and Pharisees, as represented by the priests and ruling class, have done all they can to hinder." He speaks of the Was and Kachins flocking to hear the Gospel, but secretly, "for fear of the Jews." In the three years that he has been there, he has seen the conversion and baptism of one Shan, sixty-three Lahus and four Kachins. Five more Kachins are

PADOUNG WOMAN AND GIRLS

asking for baptism. As the Lahus baptized are nearer to Namkham than to Mong Nawng they are given over to the Namkham Association to care for.

By request of the people he opened a mission school, but was unable to secure registration because a State school already existed. Its attendance therefore is largely children of Christians. He finds encouragement in the fact that the young people often come to his house and listen to Gospel stories. They frequently ask for tracts but invariably bring them back, saying that their parents and elders will not let them read or keep them.

The paramount thing that keeps Saya Po Tun and his wife steadfast is the knowledge that there are more than "7000 who have not bowed the knee to Baal," and their determination that these shall know the true God at any cost, and have the chance to accept Christ. He firmly believes that, notwithstanding persecution, a large ingathering awaits faithful seed-sowing in the district he has undertaken to serve.

In May, 1929, he made an extensive tour through Mu Yeh State among the Kachins. Could have placed preachers in several villages had he the men. The Lahus also seemed ready to accept teachers. The territory he serves is 140 miles North and South, and eighty miles East and West. Rather large to cover on foot, but not difficult travel, only he finds he has not the vitality and endurance that he used to have. Nevertheless, has been three times over the Mu Yeh State, and preached the Gospel to more than 1000 people in that State alone.

Loikaw is a station which has, perforce, been obliged to adopt semi-devolution, contrary to the desires of the people themselves. From the time of departure on furlo of the Blackwells in March, 1928, there has been no resident missionary in Loikaw, nominal oversight being given by Mrs. Johnson in 1928, and later by Mr. Heptonstall in 1929, both residing in Taunggyi, 100 miles distant from Loikaw. Mr. Heptonstall writes:—

I have been able to attend Associations, pastors' classes, school examinations, and keep the accounts, and be

A Mountain Village

general advisor, but little besides. The work, however, has gone on successfully under the immediate direction and supervision of Saya Kra Su, a Toungoo Karen who has been in the Loikaw field for many years, and who knows the people and various dialects as one of themselves. The town boarding school has prospered and its numbers increased, contributions from the churches for its support been generous. The "Campaign" of a number of Christians from Lower Burma, together with men from Loikaw field itself during the months of February and March, 1929, resulted in a splendid awakening in the churches, and many baptisms resulted from decisions made during the meetings of the campaign. The total number of baptisms reported at the Association in February, 1929, was 117, but since then there have been many more, among them 20 pupils of the town school in December, during the pastors' class held at the time. It was a pleasure to see how heartily they all took part in the evening prayer meetings and Christian Endeavour.

The Christian Endeavour Societies are flourishing, a really large body of young people belonging to the village societies, the number reported being over 1000.

Some trouble has been experienced on the field by the activities of our friends the Roman Catholics, who succeeded in getting our Christian Padoung Myo-oke suspended from office, but the charges have been disproved and he is reinstated in office. For a time the Christians were much discouraged, and much bitter feeling was displayed, especially as it was commonly reported that the Baptist Mission was to be abandoned, (the lack of a resident missionary for more than year bearing out this report), and that the fine large compound and buildings were to become the property of the Roman Catholics. But this state of feeling is reversed by more recent events, and a letter from Thra Krasu says that there is great jubilation now, and also at the same time a feeling of thankfulness to God for answered prayer,—for it has been a time of faith-testing, and much prayer was made.

Loikaw has had the pleasure and inspiration of a visit from Mr. and Mrs. Chaney during the Christmas vacation, and Mr. and Mrs. Abbey are expected to attend the Christian Endeavour Association with us in February, 1930.

Devolution Developing at Myingyan

Of this field Mr. Dudley reports as follows:—

"We are now ending the fifth year since the Burmans determined to save this big and important commercial center. In the original plan our Mission was to endeavor to furnish a resident missionary who should have entire charge of the school, and many now look back with regret to the good days when Miss Parrott did this. During her stay Government grant was at high tide and she gave herself unstintedly to the work as a whole. With her departure at the end of 1926, and the installation of a part-time Superintendent, the Government grant slid down to half its former strength. A man giving but half or quarter of his time to a station can do but little on the evangelistic

side, and so the tone of the mission has been lowered. During this year, however, twelve have been baptized, eight of whom are from the school. The Government grant has been raised, and there is promise of a further raise next year.

At the Myingyan Committee meeting held just before the Association met in December, it was decided to elect a full-time superintendent from their own number, and this is likely to be Saya Po Min, present head master at Kelly High School, Mandalay. This movement will be watched with much interest. The Government grant should be brought back to its original strength, thus releasing money for evangelistic work.

Thus Myingyan will enter upon a new stage, and Saya Po Min will have upon his shoulders the task of a station missionary. His ability as manager of a school has already been proved, we need to pray that he may make good in the field of Evangelism.

FUNERAL OF BUDDHIST PRIEST ON IRRAWADDY

Evangelism, Education, and Enlistment for Service

Under this title, Dr. Eden of the Immanuel Baptist Church, Rangoon, writes:—"We began our work with a three-fold objective in mind and in each feature progress has been evident.

Evangelism

At Christmas time I had the joy of baptizing twelve candidates, three of whom united with Immanuel, the others with the Chinese church. At the Watch-night service fourteen accepted Christ as their Saviour and are now taking special instruction preparatory to membership in some of the churches. After New Years we held evangelistic meetings for two weeks. Community Hall was filled nearly every night. About twenty raised hands expressing their decision for Christ, and altogether fifty asked for special Bible instruction and prayer. Sunday evenings the church has been filled so that extra chairs have been brought in and the interest has been manifested in many ways. The spirit of evangelism has found a ready response at Immanuel.

Education

We have, of course, been trying to build up our Sunday School in staff and attendance and growth is evident. A men's class is now being taught regularly by the pastor. In addition to the regular departments of education, three special instruction classes have been held, taught by the pastor for those desiring to prepare for church membership as well as others who want further instruction for better service. These classes are for junior age, young people and adults. A Friday night class is under way now for which over fifty adults have signed to attend. This class will carry through five Friday evenings on the subject "How to make a success of the Christian life."

Enlistment

We are making specific plans whereby each person in the church shall have some work to do in connection with the church. This is a longer process but already quite a number have fitted their gifts for possible service. Prayer groups are being formed for definite, intercessory prayer. Those who sing are being invited to share the ministry of music. The people are responding to the call to service along the line of their ability in a very satisfactory way. Immanuel makes a distinctive contribution to missions in that many of those converted in the services of the church are recommended to the churches of their own race or language for membership. At the present time a young Burman and a Karen are receiving special instruction in my study.

Elating Enterprises

Here is one sent in by Dr. Gordon Seagrave, in *Namkham,* N. S. S. who says:—"During the rains Namkham welcomed the first American nurse ever seen there. With this addition to the staff we hope soon to obtain Governmental recognition for our Hospital as a training school for nurses and mid-wives. We have sixteen in training now, of whom two have just finished their course. Two others have graduated. One of these is running a small hospital and dispensary of her own fifty miles away, and reports indicate that she is proving a great blessing to the people of her section who have never had medical aid of any sort before. The other is commanding a very large salary in the Government Hospital at Lashio. All the girls who have graduated or are in training are Christians and this fact is quite apparent to the patients by the care with which they are treated. The Christian influence of the Hospital cannot be measured by a 100 mile yard stick.

In May we sent to the Theological Seminary, Insein, the first Namkham Shan of any real maturity, or real Christian experience. They have given him, in a short time, a most valuable training, and we have back in our mission

the first man, indigenous to Namkham, at all capable of assuming large duties and responsibilities. He gave up a big salary as station school head-master for a small salary as a real evangelistic missionary.

We are asking our two pure-blooded Shan churches to assume a broader missionary responsibility, and have organized a Foreign Missionary Society among them which sends missionaries for short terms among the large villages of Lahus who are migrating from China into the Northern Shan States, 150 miles to the south-east of Namkham. The missionaries whom we have sent have been surprisingly interested in the work and have come back supremely impressed with the pleasure derived from unselfish missionary effort.

Since we know nothing of how to make buildings of stone and sand and cement, we are now building a great new hospital, being financed by the Woodward Avenue Church of Detroit, in memory of Dr. Harper, and strange to say, it is moving along satisfactorily. We expect this new building, with its large ward space, administrative rooms, dispensaries and private rooms, to be a worthy memorial, well-fitted to carry on a worth-while task.

School children multiply. Three of our schools are well deserving of praise, and the others could be a lot worse. During the year under Dr. Ah Pon's able leadership, a number of different forms of evangelism have been tried out on the field which should tend to make us more efficient in this branch of the work. The Campaign season is beginning and no amount of hospital building nor school teaching will be permitted to interfere with it.

KACHIN JUBILEE CROWD

Facts from Frontier Fields

Mr. Cope of the Chin Hills reports floods and tells of the crop failure in a large part of the Hills. The rains started well and then stopped long enough for the sun to burn out the young grain. Rain again then gave us the largest flood in twenty years. What was not burned was flooded. Assam floods also affected us, since the Manipur river rises there. I have never seen roads and fields so washed out nor such land-slides as this year. Notwithstanding, already we hear reports of large accessions to the churches. Then, too, our field has been enlarged. A small district called the Pokuku Chin Hills that used to be under the Magwe Commissioner, is now placed under ours on the general principle that the busiest man gets all the work. This added to the "unadministered tract" taken over a year ago, makes a field about 12,000 square miles, which is no small vineyard. Don't know when we can begin to work there, but we will try to spread out a bit more to cover more territory.

Mr. Strait's work for half the year is running the "Seminary." The other six months he tours. Tho of necessity the study term was shortened this year, the eleven students have done good work, and will, we hope, make preachers who will accomplish things. In the southern part of the Hills where the Mission first settled, the response has not been hilarious, in fact we lost ground for a few years, but now the tide is turning. People are coming back who drifted away and new ones are coming in. This is to us a very happy thing, and we hope it is going to continue.

In the Northern part where most of the Christians have come from in the past, the work carries on steadily, but it beats all the way we slip up on mass movements. One sees promise that there will be such a movement bringing in with it a whole tribe, and then that chap who goes round looking to see whom he can gobble up, gets some Christians to have a grievance and the whole movement comes to a stand-still. This year it was in the best, most pro-

gressive and closely knit tribe in the hills. It was money this time, and I do not yet know how many we have lost by it, but it is sickening. We lose some to the Lushais. They are to the west, and conditions there are politically and economically better than in the Chin Hills with the result often that when a man becomes a Christian he moves across the river where tribute is less by a half, and is not worried by non-Christian chiefs. We are glad to see them enter the Kingdom but sorry to lose them so soon afterwards. In one little tribe of two villages there has been a small revival this year. The first Christian there was the only man to be persecuted for righteousness' sake, but he proved the right stuff, and his example has been the means of bringing others into the Kingdom.

The schools are still Government schools, but with the missionary as Inspector and the teachers all Christian, the atmosphere is Christian, and many converts are won outside the schools also by these Christian school teachers. The Karen teachers are proving themselves missionaries indeed. They come up here from missionary motives and their influence is strong.

School books, hymn books and Scriptures are being prepared continually. The entire New Testament in one dialect is in the Press now, yet much has yet to be done. 150 baptisms reported at the last Association.
Reported by Mr. Woodbury of *Bhamo*.

Frontier Friendliness

On the urgent invitation of the chief of one of our Kachin villages, Mrs. Woodbury and the children, my sister and myself spent Christmas out in the mountains. The chief himself came down to meet us with ponies enough for everyone to ride. We arrived at the village Christmas morning in time for the games and it was a very delightful occasion. At their Christmas Tree we were almost buried in presents in the line of so-called Kachin delicacies, rice-bread, eggs, potatoes and the like. The next day twenty-seven Kachins put on Christ in baptism after confession of faith. We had previously made a visit to Simlum and baptized fifteen there.

KACHIN WOMEN OF BHAMO

Frontier Fallacies

Nat worship is one of the strongest and its adherents are very fearful of disaster following any attempt to destroy their altars so it is a common thing to call Christian teachers to come and do it for them when they decide to abandon Nat worship and turn to Jesus Christ for salvation. One of our preachers has been doing a lot of this lately and in a report letter, he says:—"On October 14th we took away the Nat altars of the Marus, to-day we are getting ready to do the same for the Chief's family at Hka-pra Lat-Sang and also for the Nat priest there. Last Sunday we destroyed the Nat altars for two families at Lahkum and for another at Loihkaw."

Among these should be recorded that the Kachin church of Kaihtik has taken on the support of an evangelist at Rs. 10 a month who is to "tour about amongst the villages as a visiting pastor to the new Christians." Work amongst the Kachins is bright with promise on every hand and the whole field seems "white already to harvest." One of the finest of our Kachin girls is training for a nurse under Dr. Gordon Seagrave at Namkham. This is her third year. She is the tallest of the three girls shown on page 33.

Feats Forward

KACHIN CHRISTIANS

Glimpses of Genuine Growth Amongst the Kachins

Since experience has taught that all missionary work cannot be so classified, Mr. Sword of *Namkham* promises to focus only on what *is* genuine in his report and says:— "The 200 Kachins who have been baptized this year will so prove we hope, as also the 100 families who have confessed Christ. To further make our growth genuine we have 600 children in our many boarding schools.

Listen to this testimony from a recent convert who is now one of our leading men, a living, irrefutable testimony that the Gospel is still a power unto Salvation:—"All I have and am I owe to Christianity. In my former state I was a slave to the opium habit. I sold and pawned my land and house and cattle, clothes, everything, till my family were clad only in rags, and destitute. My body was a wreck and mind numb. At this time I met a Christian preacher who told me of Jesus Christ and his power to save from sin and I resolved to give up demon worship and follow him. It is now three years since I smoked my last opium. We have a good house, I have bought some new paddy fields, my family are well provided for and happy and my body is slowly regaining its strength. My future is filled with hope." Genuine Growth? Surely. Here is another "Glimpse."

It is Christmas and we are invited to a district 40 miles distant. About a thousand Kachins and Shans have gathered for the occasion. What has attracted so great a crowd? Not only a feast, there is a greater reason. The circle head man, one of the strongest of the Kachin chiefs has made it known that he will take this occasion to publicly announce that he and his family have decided to become Christians. We are all assembled in his large house together with the elders and neighboring chiefs. It was a tense moment when the young chief rose and unhesitatingly gave his reasons for becoming a Christian. That being done he

asked if he might lead in a prayer of thanksgiving and for the first time in his life before a great audience he thanked God for light and life in Christ Jesus and prayed for guidance and help for himself and his people.

If self support is a sign of Genuine Growth we can also point to that. Last June the Namkham Kachin Church voted to support their own pastor and to take on two or three evangelists in the Hills as well. We were thus able to return a monthly grant of Rs. 50. Further, to make the pastor more happy, the church presented him with a pony and saddle and it was a tender moment when the pastor accepted this gift at the hands of the oldest deacon. There were glimpses of glimmering tears that we dare to interpret as further signs of genuine growth.

Mr. Geis calls attention to the outstanding blessings of the past year in *Myitkyina* which he tabulates as follows:—

1. The addition of 199 new converts by baptism.

2. The completion of a new addition to our chapel-school building at an estimate cost of nearly eight thousand rupees and the balance was made up on the field either in cash or work.

3. The completion of two more permanent chapel school buildings without any financial help from the Mission Society.

4. The formation of a new Association of churches near Hpimaw which is 150 miles northeast from Myitkyina.

5. The coming of Mr. and Mrs. Dudrow to take over the work when we go on furlough in March, 1930. This is quite unusual, to have a successor on the field six months before the missionary leaves.

Handicaps and Hopes in Henzada

Dr. Cummings reports a year of privilege, loss and gain in the Burman Mission, much in that order.

Privilege

Privilege in that he was selected delegate from Burma to the National Christian Council of India, Burma and Ceylon and counted it a great privilege to meet at Madras workers from the whole Indian Empire and to discuss with them under the leadership of John R. Mott "the findings of the Jerusalem Conference with reference to the relation between the older and younger churches"; which theme was further discussed in similar councils in Rangoon with missionaries and Burmans together. Whether wise conclusions were reached, time will show but it was a grave responsibility to have a part in so great a departure from what has proved sound mission policy in the past. "Personally," says Dr. Cummings, "I view it all with grave apprehension."

Loss

Loss in the going on furlough of Mr. Roger Cummings and Miss Snell, thereby doubling the burdens to be carried by those left behind, Mrs. Cummings for the Girls' School and Dr. Cummings for the High School. Further loss was sustained in the death of two valued preachers and one teacher, also some twelve dependable native Christians.

Gain

"The gains to be reported are not as many as I would like to see but they are varied and include a preaching tour of fifty miles along the foot hills of the Arracan Yomas to villages that I had not visited before; week-end trips with teachers to out-stations; co-operation with all workers; an excellent Association; good number of baptisms; interesting Christmas celebrations on their own initiative at four out-stations; an increasingly good choir at Henzada, led by a Christian lawyer; a trained teacher-missionary in Miss Crain to take charge of the Girls' School; and the ground broken at last for the erec-

tion of a new High School Building which we urgently need and hope to have completed by June 1930."

"Thou crownest the year with thy Goodness."

Mr. Phelps has *Heartening Harvests* to report from the Karen section of the Henzada Field in that there has been a substantial increase in Baptisms, over 400 in all so far reported, twenty one having been baptized in a small village to the North. A Karen evangelist has done effective work to the North where there is a very great interest being shown towards the Gospel and numbers have been baptized.

Through its eighty churches and twenty ordained pastors, the Karen Mission is doing real evangelistic work amongst the Burmans as well. One Buddhist priest has been baptized and considerable interest aroused in his village as a consequence, several having expressed a desire to become followers of Christ. In another village ten strong

HOME MISSION LADIES AT HENZADA

Pwo Karen Buddhists were baptized and one young man who had been dedicated to the Priesthood, has now expressed a desire for baptism, together with his father and mother. In yet another village where hitherto there has been much opposition to the Gospel, there has been one baptism and many more say they are ready for it. Indeed in many of the villages where Buddhism has had a strong hold there is a turning towards Christ that is very encouraging.

The steady growth of the town school is now pressing for more room and money is being raised on the field towards building. This year for the first time there has had to be three sections of the Seventh Standard. A number of the pupils have been baptized during the year and the head-master has taken a number of the High School Students out into the villages for week-end evangelistic services that have been fruitful in good results to both villagers and students. Owing to the illness of Miss Lucas, and the absence of Mr. Phelps on furlo, Mrs. Phelps has had to carry a good deal of the burden of school work in addition to the general work of the field.

All look forward to greater blessings in the New Year.

BAPTISM IN THE DELTA

Interesting Items along the Irrawaddy

Of which Mrs. Elliott gives us the following:—

Approached by river, *Sagaing* suggests a strong fortification, for the hills along shore for several miles, are thick-studded with glistening pagodas and monasteries; miles of "crystallized Buddhism." Picturesque? Yes. Adamant? Yes. Impregnable? Almost.

And yet there is an occasional indentation, which under the influence of the "Water of Life" may rend the mass in time.

This year there have been a few who have turned to the "Life-giving" river, the last being a young carpenter of honest, attractive mien. Several others are now waiting for baptism in more remote parts of the district.

A group of young priests have been in several times for Bible portions, who have listened attentively to the teaching and preaching of the teacher. Their questions and respectful bearing were encouraging.

The services of the small local church have been well attended and helpful; the members have responded well to their financial obligations, and contributed generously to missions and emergency calls. A true spirit of brotherly-kindness and Christian-love exists in this little company; a sincere harmony of purpose with an understanding faith that have made them truly "members of one body."

The New Year's prayer meeting in the pastor's house was as informally pleasant as a family gathering—the air was vibrant with the joy of the presence of the Holy Spirit—and hearts throbbed warmly as plans were discussed and pledges given for entertaining the Association a year hence.

So the topic of "Unity" for the Week of Prayer that followed was welcomed. The meetings began in the school,

with refreshments for the social feature. The second evening we were much surprised when the mali and his wife asked the privilege of providing refreshments and, under supervision of the matron, nothing was lacking. The third day the Sixth and Seventh Standard pupils asked the same privilege and the next day the Head Mistress extended the hospitality of her home. It is often astonishing how attractive these simple bamboo homes are with a few bright pictures stuck in the cracks. All the meetings after the first were in private homes where the same happy spirit prevailed.

Surely the influence from these centres will eventually reach the "fortifications" along the hill for "This is the hill which God desireth to dwell in."

Miss Johnson describes her station, *Pyapon* as situated on a branch of this river, not far from the sea, ten hours journey by launch from Rangoon. The land is low-lying and the rainfall heavy. Not having had a resident missionary for several years the mission house was sadly in need of repairs and on her arrival a year ago it seemed to be necessary to become an overseer and contractor till her house was more habitable.

The next task was to make friends with the people, part of the community being Karens and part Burmese. Domestic classes in which cooking lessons were given, lessons on the care of invalids and food for invalids, making beds and taking temperatures, proved a good method of coming in touch with the girls. Social evenings with gramaphone music and games brought the teachers and Christian community together and special socials for parents have helped to impress on them the necessity for co-operation of the home with the school in order that the children may make satisfactory progress. It has been encouraging to find how soon the parents began visiting the school of their own accord to make enquiry into the progress of their children. Scholars enrolled this year number 227 and one third are girls coming from Burmese, Karen, Chinese and Indian homes.

There is a separate Karen and Burmese church but they combine in Sunday School and Young Peoples' Meetings. There has been a great increase at the religious services during the past three months. Before school closed last March the average attendance at Sunday School was thirty-five but now it is ninety. At Y. P. S. nine months ago it was twenty, now sixty, and Sunday 108. Attendance at all other religious services has also increased steadily. Christmas was specially featured this year in Pyapon and then repeated at an out-station three hours journey away by boat. One of the greatest of the Buddhist Feasts held yearly in October is known as the "Feast of Lights" and Miss Johnson conceived the idea of representing Christmas as the Christian's Feast of Lights, with Christ, the "Light of the World" its central figure. To this end much time and thought was given to decorations. The compound and school were decorated with 200 stars a foot wide, several much larger, while over the main entrance was hung a star six feet across and in gilt letters on the front was printed, "Peace and good will to all from Christ."

One of her pupils is a Buddhist priest who comes twice a week regularly to get a lesson in English. Thus in many ways the missionary is seeking to proclaim Christ in Pyapon.

MISS POUND ON TOUR

Jottings on Jungle Journeys

Miss Pound writing on board a steam launch is very happy to have the use of one for her Jungle Journeys this year. Hitherto she has had to do these journeys in a native dug-out, slow and wearisome going. Owing to this more rapid transit she was able to visit twenty-four villages in four weeks and writes as follows:—"We have forty-three churches amongst the Pwos in Maubin. The Pwos number 60,000 in this district alone of which not more that 2000 are Christians so that it will be seen that there is a lot more work to be done before the Pwo Karens are evangelized. Of the method of approach Miss Pound says that the evening meetings have been particularly full of interest. They are usually held in the open either on the river bank or in some shady spot near the houses. One evening we had a novel service on a threshing floor. In this section neighbors help one another with their threshing and a jolly crowd assemble at sunset for the "Bee." The threshing is done as in Abraham's time by oxen treading out the grain. On a corner of the threshing floor we had stretched a rope from the winnowing scaffold to a pole on the opposite side, and on this hung all our rolls and health charts while on a table near by we had a supply of books and a sheaf of paddy. Remembering that it was said of Christ "without a parable spake he not unto them" we always plan to illustrate our talks with something that can be understood by the people, this time it was a sheaf of paddy. Another evening when the moonlight was gloriously bright, we put out all lights and used little candles for illustrating purposes. After the general talk we mingle with the crowd for personal conversation and appeal. They assent readily that the message is good, but when we press for decision they will answer that they need time to think more about it."

Miss Pound feels the need of more preachers and village pastors and says that in most of the Christian villages that she visited the services were led by a village

elder and he usually an old man with very limited Bible knowledge. Another lack often is the absence of personal testimony on the part of Christians.

Miss Finney in charge of the central school at *Maubin* says:—"For the most part the life is humdrum but we have had two thrilling incidents in school life worthy of record. Two girls at different times, whose parents were Buddhists, confessed Christ and asked for baptism. Permission from the parents was sought in vain but the girls were both so persistent, that they were finally accepted and baptized. One was completely disowned at once but continues a joyful Christian, the other was allowed to return but persecuted. She has been steadfastly patient and it looks as if she would win all six of her sisters.

Every one knows that Mr. Weeks of *Moulmein* is a jungle wallah, so will not be surprised that this is not a "report" but just a few jungle jottings. Morning talks in the preachers' class this year, given by preachers from different sections, brought forcibly to our minds the many villages which are as yet untouched by Christianity. Meeting this need is the work which the pastors are interested in doing, for they realize that their fields are not simply the villages in which they live. Recently fourteen preachers and others joined the evangelist Joseph and the missionary for a trip to the Siamese border. Starting before 4:30 a.m., with two carts for luggage,—the usual array of cooking things, food and bedding,—the eight miles to the Dawna range were covered before seven. Then the climb began. Including an hour and a half for breakfast, it took until 2:30 p.m. to get to Mist Hollow where we had tea made by a durwan, and for which we paid the large sum of nine annas, (eighteen cents), which included five annas for eggs. At 6 o'clock we had done 22½ miles, fourteen of which were *steep*.

The early morning greeted us with a sea of mist. Nine miles over a surveyed road, on which no clearing or grading had been done, brought us to a typical heathen Karen village; no fences, poor houses, dirty paths, pigs, fowls, and buffaloes all about the place. The preacher and family

were neatly dressed, also the villager teacher, but the rest of the villagers were in "was white" garments. There is wonderful soil and a small stream of living water here so that good gardens could be made. In the evening we had the gramophone for awhile, and then six preachers took turns at the crowd, only a few of whom would come up close, while others peered around trees and houses. The school of twenty-seven children sang nicely. We called at the houses next day, and one man who came to see us took my knife and cut off the "nat strings" from his wrists.

At another place we called on a Buddhist monk in his house. He went up and sat on a platform "where laymen do not come," but we did not sit or do obeisance, so he came down and we stood and talked for nearly an hour about *his* deep need of a Savior.

This is only a sample of the work that is being done to win the heathen to Jesus our Master. This will continue until Association time when the reports of the baptisms along the way and in the Christian villages will be heard. It is expected that "covers will be laid" for 2000, as is the custom, for they come from far and near to this great annual gathering.

KENGTUNG SCHOOL

Knots untied at Kengtung

Dr. and Mrs. Miles tell us that the tangled lives of the people of Kengtung are full of knotty problems for the missionary. Some knots he can untie, some have to be cut, others have to be patiently worked at for years.

Among diseases that are knotty is leprosy, requiring great patience on the part of both doctor and sufferer. Many lepers come for treatment, but few persist. One who comes most regulalry is a Lahu Christian woman. Unwelcome in the society of the living, she is content to share the cemetery with the dead until the leper asylum we so need materializes. Beri-beri, variations of Flu, pneumonia, even blackwater fever have yielded to the doctor's ministrations, but when a mother wants medicine to cure a feeble-minded child of drooling,—there's a sadly untieable knot. Opium addicts are nearly as hard to cure.

Knotty marital problems are numerous, and all in the Christian community look to the missionary as court of appeals, jury judge, probationer officer and financial administrator. Many a lecture he has to give on mutual forbearance, but sometimes he finds himself in the role of home-breaker. One little Shan woman wanting to become a Christian was unable to gain her husband's consent and all the missionary's persuasion failed to overcome his stubborness. She finally made her own decision and was baptized, together with her mother, and although their first child was soon expected, her husband divorced her. Little Mary as her mother named her is, therefore to all purposes fatherless.

The untying of legal knots requires considerable knowledge of native custom and tradition. Following St. Paul's rule we try to avoid all the knots connected with heathen courts but are often obliged to help our people who, just because they are Christians, are subject to petty persecution in the form of legal proceedings.

The hampering knots of illiteracy are fairly easy to untie. The school does it wholesale, and though some of the boys may say "Good morning, sir" to the missionary's wife in the late afternoon, this in no way indicates failure. Schools are in some ways the most encouraging aspect of the work and villages outside Kengtung beg us to establish more. Even the old sometimes break the bonds of illiteracy, taught by the Christians with the Bible for text book.

The hardest knot to untie is ignorance. Blind adherence to Buddhist custom and animistic superstition. All the mission activities are directed against this tangle, especially bazaar preaching. People scoff, are rude, sometimes tear down the preaching zayat, yet many listen well and by ones and twos come into the church, only four so far this year, but eight others in Kengtung, and ten in an out-station are asking for baptism now.

A Cave near Taunggyi

Lines from Loilem

Of the two stations in his care Dr. Gibbens writes:—

Mongnai

Formerly the headquarters of this field, has now become the out-station of Loilem, the new headquarters. For some years past we have tried to conduct the medical work in Mongnai by means of Government trained Indian Doctors, but one after another has proved unfaithful and un-Christian and had to be dismissed, the last one taking over Rs. 700 belonging to the medical work. At last however a brighter day is dawning for Mongnai in that Rev. L. T. Ah Pon, M.B. has been appointed to take charge of the work and we anticipate a new and more prosperous period. Dr. Ah Pon is of Chinese extraction and has had many years of service in Taunggyi. Has also seen service in Keng Tung and Nam Kham and is widely known, loved and respected as a Christian Physician with strong evangelistic gifts.

Schools

For years Mongnai has had to employ Karens and Burmans as teachers but now after fifteen years of work, it has been able to place one of its own sons in the position of headmaster. Saya Nyo is fully trained and has already taught one year in the school. Of the Mongnai staff of seven teachers six are its own production. The teachers conduct daily Bible Classes, following the Keystone Graded Course. We started the year with three Evangelists but two have since resigned, we regret to add.

Loilem

Ever since we began building here to develop Loilem work there has been little time for Medical work. Also one small room has had to serve every purpose connected with it. However during the past year an addition to our house provides a pharmacy and waiting room. a surgery and also a veranda that supplements the waiting room. We are very thankful both for the increased efficiency thus provided and also that we were able to personally contribute this to our Lord,

for no Mission money has been spent on it. We are further grateful for a good faithful nurse in Miriam, a product of the Mongnai school with full four years professional training in the E. M. M. Hospital at Moulmein and additional training at the Bible School, Insein. Her capability frees me for outside medical work and her salary is met by a personal friend in America. During all the years of our residence in Loilem I have kept no record of patients treated but the nurse does it now and recorded 462 in September. A sister of Miriam's, also supported privately, acts as Bible woman doing fine work amongst the patients and in Bazaars.

Bang Long

Bang Long is an outstation seven miles from Loilem where a large Bazaar is held every five days making it a strategic center for Evangelistic work amongst Shans, Black Karens, Taungthus and other races and where we have a mission School with Christian teachers and a Karen Pastor. A mile distant is a Black Karen village in which were five baptisms in October. From this village we have drawn a Colporter, an Evangelist and a school teacher for all of which blessings we thank God and take courage.

Literary Labors

Of his share in these labors, Dr. Tilbe writes from *Kalaw*. "Saya Po Han and I are now working at the Burmese of my seventh manuscript, written since our return from furlo, a little more than three years ago. Four of these seven have been passed by the Committee and are in the Press waiting to be printed. The fifth is just ready to be sent in to the Committee; and the sixth is in the hands of a competent Burman Saya for criticism of our Burmese and suggestions for improving it. We will carefully consider the criticisms made and in the light of suggestions given, will make such changes as seem called for, before sending this manuscript in to the Committee. We are anxious to do, and feel that we are doing, everything we can to make our Burmese what it ought to be.

Just now after more than three years we are getting proofs of the first printing done on the work accomplished in this term of service. We have passed the first "form" of my first manuscript and are reading the proofs of the second form. The Press hopes to go right along with my work as fast as passed by the Committee now. As my term is about half finished and as I want to read all my own proofs and see all completed manuscripts published before the term ends, I am rejoiced to be proof reading a part of the time.

Beside my regular work on N. T. Commentaries, I have made a translation of "Christ's Mold of Prayer" by Dr. Francis. This exposition of the Lord's Prayer is the finest I have ever seen and I have wanted our Burman Christians to have it. I am publishing it privately as a tract for distribution to Church members and hope that it will do a lot of good.

Life and work are very pleasant in Kalaw, and I am not really fond of those who have set the retiring age for missionaries well within where I now am."

The end of the year finds Mr. Harris also at Kalaw with his family, taking up in earnest Literary Labours begun in Toungoo. His report is tabulated under "T."

From another Hill Station, *Maymyo,* Dr. McGuire writes of his "*Literary Labours*" in Bible Revision, and says that altho he enjoyed the Station work that it became necessary for him to do in order to release Mr. and Mrs. Grigg for furlough yet he was sent out this term to the definite work of revising Judson's translation of the Old Testament into Burmese and adds:—"It was a great piece of work that Dr. Judson did, but it was done a hundred years ago, and the wonderful advance within that time of textual and biblical knowledge, together with the changes that have come in the Burmese language itself make revision at this time a delicate and difficult work. Both my assistant and I, however, enjoy our task and we are getting along well with it and hope to begin printing at the end of the present year. We are now just finishing the book of Ezra."

NURSE MIRIAM, LOILEM

Messages from Moulmein

Of the Mitchell Memorial Hospital, Dr. Martha Gifford writes:—

"The year has brought little to distinguish it from previous years. There have been 365 days spent in endeavouring to relieve the aches and pains of suffering humanity and when possible, to restore to health. Busy days, in fact the outstanding impression of the year has been that of work out of proportion to the workers, of tasks left undone, and opportunities allowed of necessity to pass. The first step to help this situation was taken when the Reference Committee voted their approval of an additional physician to give half time to the Leper Asylum and half to the Hospital. We await the second step and begin to wonder as time goes on whether a half-time doctor will really meet the need of either Institution.

Our numbers for the year show two or three interesting facts. There has been no increase in the number of individuals admitted, but the average daily number has slightly increased, and there is a growing confidence in scientific medicine, more patience in waiting for nature and the measures used to accomplish their work, and more determination to have a complete and permanent cure. As a result, in part, of this attitude we have been able to discharge, this past year, some of our tuberculous patients apparently cured. With a continuance of this attitude and of God's grace we hope to discharge still others this coming year. This spirit of co-operation has given us increased reason for gratitude, while at the same time it increases our responsibility.

The year has also brought us more work in examining schools, and thus a few more opportunities to sort out the occasional lepers and tuberculous children or those needing special care. It has also brought other promising girls to train and harder work in training them as the standards become higher and the examinations more difficult. While

BIBLE CLASS, ENGLISH GIRLS' HIGH SCHOOL, MOULMEIN

it indicates more definitely the largeness of our task, it has brought gratification for the measure of success attained and inspires us not only to carry on but to "carry up"; to "lengthen our cords" (of professional efficiency) and "strengthen our stakes" (of trust in the Lord) so that our "tent" may be enlarged, and adequate for service.

Of the Morton Lane High and Normal School, Miss Hatch writes of 617 girls being enrolled in all departments. Seventy girls have made a public profession of Christ or have expressed a desire to know more about him during the year. Some are too young to be accepted for baptism while others can get no permission from Buddhist parents. Four girls from Buddhist homes have been baptized as well as our carpenter's son and two Karen Durwans. The latter were won through the efforts of the Christian carpenter.

This year we have had an intermediate Christian Endeavour, as well as a Senior and Junior Society. The work has been carried on enthusiastically by the teachers and girls of the boarding department. The W. W. G. has had a number of very good meetings and the Temperance Societies have been active.

ENGLISH GIRLS' HIGH SCHOOL

Of this School Miss Fortna writes:—

That in the matter of Superintendents it has been a year of changes beginning with Miss Shank until July, herself until the coming of Miss Prince in October. The present enrollment of 178 is the largest in its history. Fourteen of the girls have confessed Christ during the year, uniting with English Baptist Church where they attend services.

The Christian girls have practical work along religious lines. Each Friday night one takes charge of the prayer service; every morning one of them reads the Scripture for the Devotional period and one helps the teacher who is in charge of the weekly Junior Meeting. In September the

Bible class taught by Mr. Evans, took entire charge of the Sunday evening service and we feel that they did credit to their Master and the school to which they belong. We feel confident that the training in Christian principles which they receive here will mean much in their future lives and have many manifestations of it.

Messages from Maymyo

Dr. McGuire was in charge of the general work in Maymyo while Mr. and Mrs. Grigg were at home on furlo. He was able to supply the pulpit for English services regularly and sometimes the Burman service as well as to maintain other services connected with the English work and to do some pastoral visiting. The Indian work with pastor Peter in charge, has done well not only in the town but along the Railway Line as far as Lashio. The Burman Church under its own pastor is also thriving. In the four out-stations the work has been pushed as much as possible and the preachers have visited villages a considerable distance from the Railway selling hundreds of Gospels in both Shan and Burmese. There were a number of baptisms during the year.

The Karen-Burman church at the Mines, Namtu, has at last called their own pastor who being equally well versed in both Karen and Burmese is well equipped to do a good work there.

Mr. and Mrs. Grigg returned from furlo in October and pay a loyal tribute to Dr. and Mrs. McGuire, acknowledging a deep debt of gratitude that the work was so well cared for during their absence.

The Task

For the coming year as Mr. Grigg sees it, includes the evangelization of one half of Maymyo's 10,000 inhabitants in the Shan, Burman, Kachin, Karen, Chinese and English languages, as as well as carrying the Gospel to outlying villages and towns scattered over an area extending 150 miles from Maymyo

to Namtu. Enough to keep the two missionaries, two evangelists and the five pastors of organized churches well occupied.

Our Hopes

Our hopes are based on the Divine promises which guarantee to us Christ's presence and blessing in all consecrated endeavours in behalf of His kingdom. "It is pure joy to be once more associated with our fellow missionaries in Judson's land and we are fervently praying for a tidal wave of revival that shall cover the whole of this province."

Mrs. J. W. Mosier, who has been in charge of the Girl's school at Maymyo ever since Mr. Cochrane left in 1924, looks back with gratitude over the six intervening years. The enrollment in 1924 was 115 and now it is over 200. The school has out grown its quarters, both in class room and dormitory space and this year "a great-hearted soul in the home land," learning of the need for enlargement, has met it with funds to build a fine new dormitory, with accomodation for 110 boarders, to be finished in time for the re-opening of school May 1930.

With the opening of this new dormitory, four rooms will be released for class rooms in the school house proper including a separate teachers' room. This we think will give abundant accommodation for some time to come. Miss J. E. Parrott, who not only designed the new building, but who has also done much in superintending its erection, is to be my successor in the care of this school.

We thank God for the baptisms from this school in years past and pray that there may be many more in years to come.

Meanderings in Mandalay

In this vein Mr. Dudley writes of the general work in Mandalay representing it as many-sided. There is the almost daily run to some village on the outskirts of the city returning the same morning, this made possible by

the Motor car. There are longer trips when the preachers and missionary are away a week at a time. There is visiting in the homes, quite often a particular errand for pretext and once a journey of ten days with Mr. Dyer and his Gospel Team fruitful in good results. Some one said at the Association that religion is caught, not taught, amongst the Burmans and it is the missionaries' business to see to it that as many as possible are exposed to it in various ways. There have have been thirty-eight baptisms in the Mandalay field this year which is counted a record.

"A new venture amongst the Lishaws near Mogok, Ruby Mines District, is one of the noteworthy items of the year. A convert from Namkham who had spent several weeks in a village eight miles from Mogok, reported early in the year that the headman and several others of this village wished to be baptized. It was not possible to go there until November and we found on arrival that evidently it was the missionary and preachers who were to be tested and not the villagers. What would we think of their houses with earthen floor? Would we be friendly with the pigs who stood with heads in the door? The headman's wife fled from us when we first appeared and shut the door in our faces but after we had been with them a night they built a dam to make a pool for a Baptistry in which ten were later baptized, including the head man. Then they killed one of their prize pigs for a feast and before we left had learned to shake hands. On the Sunday following, the ten who had been baptized came in to Mogok for Communion service. We are planning to go again soon and spend a longer time with them."

Kelly High School

U Po Min, Principal during Mr. Hinton's furlo, reports a teaching staff with experience covering a range of at least ten years making it possible to divide responsibility advantageously, producing greater efficiency of management, as favourably commented on in the report of the Inspector of Schools.

The strength in scholars was larger than ever, reaching 525. The Boarding Department was overcrowded and

admission had to be refused to many. A division of the school into four clubs promoted healthy competition and team loyalty and brought gratifying results in the inter-school contests. A school magazine, the "Kelly Alumnus," has been helpful and valuable.

In Bible classes during the first period of the day, and in chapel talks, the religious tone of the school has been maintained, and the teachers have also all taught in the Sunday School.

With the return of Mr. Hinton who has devoted a good deal of his time while on furlough to the study of educational methods and problems, we trust the school will go steadily forward. We are training the boys not only to "play the game" while in school but also to carry its lessons with them through life.

NYAUNGLEBIN GOSPEL TEAM

News from Nyaunglebin

Miss Petheram reports:—

The year on the whole has been one of great encouragement. Hardly a week has passed without baptisms in some part of the field. Plans are now being made for special evangelistic effort during the vacation months of March and April, and most of our twenty-five churches are alive to the need of reaching their non-Christian neighbors with the Gospel message. The evangelists under the leadership of Thra Ah Gyaw and the Mission Press colporter have done excellent work in getting the pastors interested in work outside their own villages, in getting the Bible more read and available helps used which are for sale. One village library has already been started, housed in a room built for the purpose by one of the villagers for the use of the whole village.

There have been monthly social conferences for the pastors rotating among the villages, in which the pastors have enjoyed sharing their problems and victories, and the villages which have spared their pastors to attend these are the richer for it. A Women's social has been added. In these meetings a number of Campaigns have been planned for in which the young people of the station school and villages have been ably led by students from the Seminary and Judson College.

Our latest conquest was in a wealthy village nine miles west of Nyaunglebin and it began as follows:—The Press colporter crossing a paddy field met a woman whom he succeeded in interesting in the work he was doing and she invited him to come to her village where he found many enquirers. A small Christian village was nearby that had doubtless already sown the good seed. When the colporter left he was urgently invited to return, and he promised to come and conduct a campaign there. This was found to be impossible at that time of year so he went again and invited them to attend a campaign being held during the October

holidays in a more accessible village. They came in large numbers but still pressed for one to come to their own village, so it was arranged for the Christmas holidays. Students from the Seminary and the Nyaunglebin school conducted it, and from all accounts it was a soul-thrilling experience. Young people who had never spoken publicly before freely testified to what Christ had done for them, and a Seminary student said that he had never before experienced the power of the Holy Spirit. At the consecration service held near the close, twenty-seven adults asked for baptism and many children are ready to follow their lead.

Just as interesting accounts could be given of other places where campaigns have been held, if space permitted. Follow-up work is sometimes disappointing. It was so in one village where Buddhism has a strong hold and thousands of rupees have been spent in building pagodas, which to their minds would seem to be a total loss if they accepted Christianity. It is a terrible experience to have put ones best into some hope only to find later that it is all in vain.

Neighborly Needs

During the interim between the home-going on furlo of Miss Stella Ragon last March and the coming of Mr. and Mrs. Hollingworth in October, Mrs. Roach acted the part of a good neighbor, taking over supervision of the work in *Thonze*. Of it she reports:—"The first great event was a wedding when the Slojd teacher of Cushing High School, Rangoon, came to Thonze to secure his bride, with nothing lacking in the customary gaiety of a wedding feast.

Duties connected with two schools, evangelistic work to supervise, Bible women to accompany on preaching tours, etc., kept her busy throughout the rainy season, but the entertaining of the Convention in October brought the busiest time of all. Christians forgot their differences of opinion as to detail in the common cause of showing cordial

hospitality in entertaining the crowds that came, and that they succeeded well, the 800 people who attended would gladly testify. The meetings lasted five days and were helpful throughout.

It was a great joy to Mrs. Roach to welcome Mr. and Mrs. Hollingworth and being able to turn over the work to them to return to the joys of her "own vine and fig tree," at Prome.

PASTOR OF BURMAN CHURCH, PEGU

Omitted Opportunity

The Stations that failed to report are few, but here they are in alphabetical order, with such brief notes as the editors can concoct. Dr. Nichols doubtless feels that after fifty years at the job of reporting he can retire honorably, and spend more time in week-end trips with his bands of evangelists, heartening his constituency, and getting the best out of his time.

Bassein Karen Sgaw and Pwo

Mr. Conrad of the Pwo Karen mission, as chairman of the Maymyo Assembly program committee, is getting up such a wonderful program of Helpful things, and urging the stations to take advantage of it, that the demands of the Annual are snowed under too deep to breathe. Moreover, until the arrival of Miss Rebecca Anderson in October, he was all alone in a large work taking heavy toll of the missionary's time. We heartily forgive him.

We have no handy excuse, to make for the Straits, unless it be that their work is mentioned by Mr. Cope in his report as conducting the Chin Seminary for half the year, and touring the other half, and that Mr. Strait feels that he has therefore no need to write a report.

Haka

As we must also Mr. Evans, struggling under several men's loads. He thought himself well laden, carrying both the English and Indian work throughout the year, but when Mr. Whitt broke down so completely and had to be sent home immediately in Miss Maxville's care from the E. M. M. Hospital, he shouldered the care of Judson Boys' High School until the arrival of Mr. Hackett in January. Then when it seemed further necessary for Mr. Halliday to hurry up his preparations for going on furlo in the Spring, and assist Miss Maxville in the care of Mr. Whitt on the long voyage, Mr. Evans came cheerfully forward and took over supervision of the Talaing work to release Mr. Halliday. We surely cannot be in the least surprised that he has found no time to report.

Moulmein

Meiktila Miss Bertha Davis' difficulties in Meiktila have been of a variety that makes reporting no easy task. We sympathize with her and excuse her silence.

Tharrawaddy shared with Thonze in entertaining the Convention, and Miss Anderson had heavy tasks to perform which she carried through with her customary vim.

Thayetmyo But we are unable to say even that much for Mr. Condict. The coming of his wife and youngest son in October was certainly a great joy, and should have inspired the best report ever, but perhaps their being in the station released him to spend all his days touring, leaving no time for reports.

Schools As for the Girls' Schools in Kemmendine and Mandalay, they have reported faithfully for so many years, they take it for granted everyone knows without being told what a fine piece of work each is doing for Burma and its young women,—mothers of the future.

CHOIR OF PYAPON SCHOOL

Pegu Progress as Penned by the Parishes

Who call attention to three out-standing causes for encouragement:—

First:—The functioning of the Home Mission Committee and its accepting the responsibility for directing the evangelistic work.

Second:—The rising tide of interest in evangelism, and the increased number of baptisms.

Third:—The opening of two new places for regular services, with a good number of Christians in each, who are looking forward to the organizing of new churches.

From the first it has been the aim and ambition of the missionaries to get churches started that would feel that they had a responsibility for themselves and for the unconverted in their neighborhood. Such churches would solve the problem of so-called Devolution and are being established in Pegu as fast as possible. A Home Mission Committee was formed and began to function in 1928, ably led by the pastor of the Pegu church, Saya Ko Tha Aung, who, appointed Secretary, has throughout been the real executive, with good ideas, initiative, and influence. He advises with the missionary, who was elected Chairman of the Committee, but the plans are usually all his own. This Committee holds meetings every three months going around to the different churches. The main difficulty with the enterprise has been the slack co-operation of the churches and of their representatives when they did attend. Reluctance to assume financial responsibility and a fear of being drawn into anything that would involve their churches in financial obligations has tended to silence.

The year came in on a rising tide of evangelism. There has never been so many at any one time asking for baptism. The Pegu church has been awake as never before and has shown the most enthusiasm that we have ever known.

During the first three months baptisms were frequent. The high tide of interest was reached at the time of the Association in March when the Pegu church entertained the Association consisting of the sixteen Burman churches in the Toungoo, Pegu, Rangoon and Pyapon fields and made a complete success of it attending to all the detail of entertainment without any aid from the missionary. The Association showed that it had life and that the churches in it were functioning well. More baptisms were reported than for several years past.

Bible Study in connection with the week day prayer meeting, evangelistic services three times weekly in the town that attracted good crowds, who received tracts freely distributed by school boys, have been new features during the rainy season, to be replaced by motor car trips to nearby villages doing the same work in the Dry Season.

Of these Miss Parish writes:—

Schools

The Girls' School has the highest enrollment in its history. The Boys', tho lower, has held its own. Both Schools have large Primary Departments and small Middle Schools.

Altho' Boarding Departments are both small, evangelism has been stressed. All teachers are Christians and a teachers' meeting is held weekly to pray for the work in general but especially for the boys and girls. The Burmese Vernacular teacher, a young woman who has been a Christian only two years, delivered a very remarkable sermon at the preaching-hall a short time ago. Another teacher goes with the missionary every Sunday morning to a village three miles distant to conduct a Sunday School of eighty children. This school has become so large that it has had to be divided giving one class to a High School girl who boards in the dormitory.

Results

Two girls have been baptized from the Girls' School this year. One of these from a Buddhist home, had waited four years for her parents' consent. In the Boys' School one young man who had begged to be allowed baptism without gaining consent was withdrawn for fear that he *would* be given permission

After removal to the Government Hostel he still attended services until forbidden to do so by both parents and Boarding Master, but occasionally he still comes. Another who finished Seventh Standard shows continued interest by attending prayer meeting fairly regularly. Three Chinese students from Standard six are frequent attendants at the preaching hall services of a Sunday evening. Hence, tho unable to report baptisms from the Boys' School, we feel that it is a Spiritual force in the rough community where it is situated and where its influence is sorely needed.

Of Progress in the *Station* work in Pyinmana, Mr. Case says that forty years ago when Mission work started at Pyinmana, a young man who was running a school of his own became the first convert and turned his school over to the Mission. Later he went into the timber business but continued to be an active helper in Mission work as a layman. His name is U Ba Tsoe and he is now a deacon in the Pyinmana Church.

The little school taken over by the mission has grown to be a High School of 400 pupils. When the missionary in charge went on furlo a year and a half ago, the School Committee of local Christians chose U Ba Tsoe to act as Superintendent during his absence and he has carried on with commendable devotion and enthusiasm. This is one example of the results of mission work. A man converted from Buddhism forty years ago is now taking the place of a missionary. The responsibility placed on the Christians to carry their own schools has made them grow a foot taller and to appreciate more than ever the co-operation of missionaries in work which they see is ultimately theirs. The warmth of welcome a missionary receives when he returns to his old field is one of the most touching experiences of his life.

The travelling season this year has started with new evangelistic zeal. Eight Teams have been organized at Pyinmana which each week-end are simultaneously going out to different parts of the field, and with games, agricultural charts, medicine, songs, testimony and evangelistic

preaching are endeavouring to lift the whole man and whole community towards Christ.

Wednesday evening Prayer Meetings have been followed by training classes for evangelism. Enthusiastic reports are brought in by the teams of work done in the previous week and the company divides into three classes, Mr.. Smith taking pupils from the School, a Burmese lady teacher the women's group and Mr. Case the older Christians and School teachers.

Three Burmese men have been baptized in one village and others claim to be believers. One of the agricultural students from near by has also just been baptized and an encouraging work is starting. At another village a Budhist priest claims to believe, one man has been baptized and a group of his friends show a lively interest, giving promise of awakening here also. Work in the Chin villages is going forward but considerable more work is pressing to be done here for some of the Christians have become cold and quarrelsome. Karen villages in the district are being visited by Karen boys from the Agricultural School.

"Religion must be caught" they say. Certain it is that Evangelistic bands are going out with a spirit that is contagious. There have been twenty-five baptisms on the field this year.

Quarries in Queer Quarters

Rev. R. B. Buker writes:—

Queer folks in a queer place are the folks who live on the hillsides to the north and to the south, to the east and to the west of Meng Meng. This Shan valley is just surrounded by these queer Lahu and Wa. They are queer because they have accepted Christ by the thousands, among a ruling people who serve idols and superstitions. They are in a queer place because nobody else wants to live on these hills. The Chinese come here to live only as a last resort. No Shans or Burmans would care to live in these terrible hard hills. This is the jumping off place whether you come from the China side or the Burma side. It is the end of the world, for on all sides civilised living begins after you leave here. Maybe it is the centre of the world. At least it is very queer.

Meng Meng is caring for around 6000 baptised Lahu. We have a host of unbaptised Lahu, Wa, Shan, Chinese, Minchia, Kachins and Palaung all around us. Our work this past year has been along the lines of intensifying the knowledge of Christ among the Christians. The new catechism has been taught every evening among the villages and on the compound. Eleven schools of 126 finishing pupils have been held in the villages. The day of writing this information we are matriculating between forty and fifty pupils for a compound school during the dry season. Malaria conditions do not make happy schooling on the compound during the rains.

We are situated in the wilderness as it were and yet every five days the Meng Meng market is visited by a thousand people. Here we have opportunities to meet the polyglot inhabitants of the land. Here is challenge for more helpers to come and bring the Word of Life. Here is where Christ would fain enter the hearts of those who do not know Him.

MENG MENG BAZAAR

Reasons for Rejoicing in Rangoon

Mr. Josif rejoices in being able to report progress in certain sections of the Rangoon Field. In one village where there have been no visible results for several years, four were recently baptized and others are seriously considering the step. There is also awakened interest in other places.

The Vacation Bible Schools that were held in the Rangoon Field last Summer have greatly helped in increasing interest. Both children and their parents have in this way learned more about Him who came to save them and it is helping to bring them into the fold. In one the average attendance during four weeks was 45, in another thirty-five, practically all from non-Christian homes. These Vacation Schools have been a real factor in the Spiritual and moral development of the village children where they have been held. Many have had Jesus presented to them for the first time and have openly confessed their love and loyalty to him. A unanimous desire to have them again next year proves their popularity.

The September Workers' Class, which was one of the best we have ever had, made all keenly aware of the great task as well as the great opportunity entrusted to us and helped to draw every one present closer together and closer to God in our fellowship.

We sometimes get the idea that there can scarcely be any people left in the world, who have not heard the Gospel Story. One might expect that here in Burma, where we have been preaching the Gospel steadily ever since Judson landed in Rangoon in 1813 that might certainly be true. Yet a few weeks ago we went to a village forty miles north of Rangoon, where so far as we can learn, we preached the Gospel for the first time. Three car loads of workers and missionaries drove out for that meeting and a crowd of 500 people listened to the singing, the stereopticon story of the Life of Christ and to the preaching and personal testimonies

of the workers for two hours. We have visited the place since and have been well received and with such attentive interest that we are confident will bear fruit. There are doubtless hundreds of villages throughout Burma yet where the Gospel has not been heard and perhaps thousands where it has not been heard intensively enough to make an impression. Our task is not yet finished.

Mrs. Richardson rejoices over steady improvement in the Indian School. To quote her own words:—"I was fair dizzy with joy, when the Director of Public Instruction in his marginal notes on the report of the Inspector of Schools, congratulated the management on the improvement in the efficiency of the school," remarking that the Superintendent appeared to have the happy knack of getting the best out of the students.

Dr. Richardson rejoices in the fact that in less than two years he has had the privilege of baptizing 250 Indians. These are all converts, he tells us, won through the tireless efforts of Mr. T. B. Joseph, the Indian pastor who works so incessantly at evangelization that he has no time to pick a quarrel with anyone. Another joyful event of the year was the ordination of this Mr. Joseph which took place in August and was an occasion of great moment for himself and his flock. His church presented him with a seal ring as a memento of the event. The organization of a Tamil church which meets in the Immanuel building is yet another of the red letter events of the past year. The coming year is bright with promise.

Mr. Seagrave is glad for a very successful evangelistic campaign conducted in the school by College and Seminary students. A large number expressed themselves as accepting Christ and a goodly number were baptized.

Devolution is nothing new in the Karen work. It has been in operation in the Rangoon field for many years. Under the direction of a Board of Trustees, mission work is conducted and financed by the churches at two points in Siam. In one of these a school is maintained. Papun is another and older mission field of the Rangoon Karens

and here it was that Mrs. Nellie Yaba built her life in to the work. She was very efficient and popular with all classes, including Government Officials. Her death this year was a great loss to the work. For the present her husband is carrying on. Karen Trustees are responsible for all property and mission work for the Karens in the Rangoon field, while the missionaries are only ex-officio members. This has led us somewhat into the shadows this year as never before, for a spirit of Nationalism has arisen here, as elsewhere the world over, only here it took the form of a controversy, over-emphasis being placed on the study of Karen and the insistence of a small group that it should be taken by all Karen pupils to the exclusion or slighting of Burmese. The education Department could not allow this for several reasons, one being that there is not enough literature in the Karen language and very few text books. A few churches combined to insist on having their own way at all costs, even to establishing a new central school of their own and some went further still and said they would be willing to dispense with the missionaries. Unfortunately there is no one among them that the masses of the people are ready to support or follow, or would be willing to entrust with the central school and mission funds.

Meanwhile the Home and Foreign mission work has been maintained and, so far as we can learn, is quite encouraging. In the Home field a young man opened a school a few months ago in a large heathen village thirty-five miles from Rangoon. Being flooded out by the high water which prevailed this season, Buddhist Priests opened their monastery to the school and Bible study and Christian worship was carried on there for some days.

In the Station School four teachers have taken special interest in the non-Christian pupils and have conducted meetings each week with them. They have secured various speakers from Gospel teams and other workers and the interest has been well sustained so that we are hopeful for definite results in decisions for Christ.

A Daily Vacation Bible School

Satisfactory Script from Sandoway

Mr. Bruce finds difficulty in compressing all there is to say about Sandoway into a small space. It is a large field, backed by the Arakan Yoma. Travel to the South is by motor car and North by steam launch and dug-out canoe.

The people are Arakanese, Burmese, Chins and Indians. Since the Chins only have responded to Christianity in any numbers, we consider this a Chin Station. The Chins are friendly, ambitious and eager for the evangelization of all Arakan. Officials say that they hold them in high esteem for dependability and ambition. They are pleased that the missionary is learning their language.

Prospects for growth are excellent. Many of the 800 Christians show a genuine evangelistic spirit by carrying the Gospel message to enquirers in neighboring villages.

The Anglo-Vernacular School in Sandoway is thriving and the backbone of the work. Pupils all receive religious instruction. The Chins have almost discarded their old animistic religion. The priests are reluctant to discuss their traditions, for even they seem to have lost faith in them. Yet these traditions show that God has not left himself without a witness. One is that some day "the Son" will come back with the true religion and suffer for the sins of the people. The Chin creation story is that God was a Spirit who created the earth through the agency of "Ponso," "the word." Here is foundation work ready for use.

The field is so large that a distance of 1000 miles has been travelled since April 1st. and another thousand miles will be covered before the season ends. Colporters have distributed tracts and Gospels in many villages. Young Peoples' Conference in October gave a new vision as to possibilities in the young. One of the teachers said that the motto he had gained from the Conference was, "Love,

move forward." Real courage is shown by some who make a stand for Christ. The baptism of one candidate was stopped by his wife who charged down on him brandishing a club and demanding a divorce. So the husband is waiting for baptism and praying that his wife too may come to know Christ. During the year five new Vernacular Schools have been started.

"The church at work for the evangelization of the people" is the aim of the mission. The Chin Nationalist movement conducted by Christian Chins, and the traditions of the race will go far towards producing a mass movement toward Christianity.

There is need for a woman missionary to take over charge of the school and free the station missionary for field work. The Chins are at the turning of the ways. We must evangelize them now or give them over to Buddhism.

Snapshots from Shwegyin

Schools

In the period under review school fees have been raised to standard rates at no small sacrifice. Boarding fee to Rs. 30 for the year. Result has been that there is no debt, and possibly there may be a slight balance in hand. Salt and rice only for diet, rather than incur a debt, has been effectual.

A new school piano has been purchased, also new band instruments, extensive repairs, and all bills paid.

A very necessary new mission house is in process of erection and will be completed in March.

The new railway to Madouk from the main line at Nyaunglebin is opening up this very field fast. Access is decidedly easier and more rapid to our station.

A study is being made as to what is required to make a revival possible, for all feel the need of one. Evangelism is being stressed but the spirit needed for it appears to be lacking.

Prohibition of the betel-nut habit is difficult when their income is derived largely from betel-nut orchards.

A falling-off in the number of baptisms gives food for thought, and an urge to greater effort in soul-winning in the future.

Too many half-time pastors in the churches seems to need adjustment.

The missionary is taking time to get acquainted with his people and finding joy in it. He has constructive plans laid out covering a period of years that should herald general advance.

THRA SAN BAW ON TOUR

Toungoo Tidings Tabulated

Of the *Paku Karen* Mission Mr. Harris reports the year having been one of varied activities. Hill touring was limited by illness to attending the annual Association,—a week's journey over the mountains,—and a Young Peoples' Rally nearer town. Although the place of Association was difficult of access for most of the people, over 1200 attended and the reports indicated that the work in all its departments is prospering. Number of baptisms for the year 305.

Station Work

Of this the record for the year is two new Buildings erected, a hospital and a drill shed, preliminary work done on a revision of the Sgau Karen Bible and Anglo-Karen Dictionary; daily Bible classes, Sunday sermons, three pastors' classes conducted, and the many other duties that fall to the lot of a Station missionary but cannot be tabulated. Perhaps the most important event of the year for the mission has been the coming of Mr. Blackwell in October who seems well fitted in every way for the work that is before him.

School

The two ladies, Miss Adams and Miss Carman, have taken over entire responsibility of the school even to finances, giving it close care both as to secular and Spiritual teaching. Religious instruction is followed up with the utmost care, the Sunday School has been departmentalized, pupil teachers trained and modern methods introduced. Special effort has been focussed on the unconverted and it is a fact that very few pass through school without confessing Christ as Saviour.

Mr. Harris further says:—" Having now closed ten years and more of service in Toungoo it may be pardonable to review the growth that I have been privileged to see in the Paku Mission:—In 1919 eighty-four churches, 3835 members, Rs. 14000 in contributions. In 1929 ninety-three churches, 4522 members, Rs. 25,000 taken in contributions.

In 1919 a middle school with only one good building on the compound; 150 scholars, seven teachers, Rs. 4000 collected in fees. In 1929 a High School, 500 scholars, twenty-one teachers, fees aggregating Rs. 21000. Ten new Buildings erected and with the exception of two new Mission houses, no Mission money expended on them. Advance in the hills cannot well be tabulated but I believe it to be steady and of a permanent nature. In my hill travels I have seen so many cases of the pitiful need of medical care that I long to see a missionary doctor in Toungoo."

Schools

The end of the year finds Mr. and Mrs. Harris living at Kalaw having handed over the work at Toungoo to Mr. Blackwell in order to give entire time to the revision of the Sgau Karen Bible and to editing an Anglo-Karen Dictionary, a revision of Dr. Wade's, now out of print.

Of the *Bwe Karen Mission,* Mr. Lewis writes:—

The year under review has some high lights and some surprises, but in general has been one of advance. Paddy has been scarce this year, and tho strictly speaking, a famine has not occurred, food has been hard to get. Heavy rains and land slides considerably injured betel gardens in some villages.

The two graduates of the Karen Seminary have been set to work, and one has opened a registered school this year. Since January 1928 several teachers have entered the Brec or Red Karen work. In the past two years the proportion of preachers over school teachers has greatly increased in this area, consequently we anticipate more conversions. One of the two Seminary graduates entered a Mopgha village, and now seven of the eight Mopgha villages have preachers, but dozens of other villages of other tribes are without workers. Since the custom of giving small doles to the workers has been discontinued, it is gratifying to note the increase of preachers, indicating a healthy attitude towards self-support.

Workers

Village Schools

Since February, 1928, seven new schools have been registered for aid, and two of the thirteen old aided schools have been dis-registered. Others are applying now and the prospects are much brighter for education than they were five years ago.

New Chapels

One of the surprises of my December tour of 29 villages was that I was in six new wooden chapels. They were large and substantial, two of them being two-storied. One or two others are about to build. Three of the six new ones cost over Rs. 1500 each. Altogether we estimate that about twenty new wooden chapels will have been built in our 1924-1931 term of service.

A VILLAGE CHAPEL

Baptisms

In the western Yomas the Home Mission Society continues to press their work. During the year there were thirty-one baptisms, bringing the total number of disciples connected with the Bwe Mission to sixty-six in the West. Four Gospel team groups have gone out to this region on different occasions, and

The interest in outlying districts is maintained. Several baptisms at Pyu gives hope for a church organization very shortly. A new village has opened up on the motor road north of Toungoo with several resident Christians in it and there is prospect of a new church being organized there also. The teachers of one jungle school have suffered severe persecution at the hands of a Hpoongyi who, making great claims for himself, started a rival school. The teachers held their ground and while the school at first dwindled to fifteen, it now numbers sixty and is more popular than at any time in its existence. Promising much that he could not fulfill, the hpoongyi lost the confidence and support of the people and he is now looking for more hospitable quarters.

In addition to the work at Pyu there has grown up a band of believers at Kanyutkwin, at least eight, so that altogether an optimistic outlook is justified.

Undertakings in Tavoy

In the Karen Mission Mr. Sutton reports:—

For over a century the Karens of Tavoy and Mergui have been opening churches. The number has not been great but always *upward*. At the last Association one new church was received into membership. Ten years ago the Association records showed that the number of Karen Baptists in its area was just over two thousand, last year it was over three thousand. It is not startling but encouraging, indicating that God is with His people. It creates an urge to keep climbing and to this end the Association voted to employ one who has been a successful pastor to be a general evangelist and counsellor. During the year he has travelled extensively in the district and been warmly welcomed everywhere. He brings to the churches news of Christian progress and urges them to bear greater responsibility to carry the Gospel beyond the limits of their own villages. He listens to their difficulties and seeks to aid them as able. The non-Christians are his special concern and he has been very useful in leading men into the Kingdom. He has baptized some on every trip this year.

Undertakings Upward

Education is an important part in the scheme for uplifting the Karen race and we are grateful to God that twenty-three children from the Tavoy Anglo-Vernacular School were this year baptized in the same pond where Ko Tha Byu was baptized more than a century ago.

Undertakings Uplifting

For ten years the Karens have been working for a High Department to the Anglo-Vernacular School in Tavoy. It involved the erection of a new building, recognition by the Director of Public Instruction of the High Department, enrolling a sufficient number of pupils in it, and securing adequate financial support. We are on the upgrade because we have achieved the objective sufficiently well to have opened the High Department and are ending the year

Upgrade Undertakings

successfully. Some of our athletes won the track and field meet, held under the auspices of the Tavoy Athletic Association. Our program for recreation of all kinds includes music from solos to choruses and a band, entertainments and games.

Uphill and Unitedly

The Good news that we tell is not always listened to, and the good that we would do is not always appreciated, and it is uphill work to undertake all the enterprises that present themselves. Schools are needed, the old system of upland rice cultivation will not meet ever increasing educational expenses. New ways to earn larger incomes must be learned and it is an uphill struggle to introduce modern methods of agriculture. With the mission steadily reducing appropriations and the Educational Department paring grants to the bone, our financial problems are acute, but *unitedly* the Karens are meeting it.

Reported by Mr. Streeter:—

Urgent Need

Each succeeding evangelistic trip impresses us with the urgency of giving the Gospel message to a thirsty, unsatisfied people, regardless of race or religion. Other forms of non-direct evangelistic effort need more or less organization and equipment, but all we need is more workers and freedom to tour the length and breadth of our field unhampered by the demands of Central school work. We have just returned from Mergui where we were begged to come more often, or if possible to send two Bible women for six months. We are thankful for two new ones installed in the Tavoy District this year who have sustained two outside Bible schools, besides other lines of evangelistic work, but two more are urgently needed in the Mergui district which is equally large.

Upward Trend

The Chinese work is progressing. Last year we reported the addition to the church of a baptistery. This year we record with pleasure the installation of electric lights by the mining company without charge. Chinese members are paying half the salary of a teacher of English in the school. They have also raised money for the purchase of house and grounds as a guest house for jungle Christians when necessity brings

them into town. It also serves as a preaching hall,—a saving to the mission in rent of Rs. 300 a year. Best of all, I had the privilege of baptizing twelve new members.

Indian Work

Our annual visit to the Indian church at Mergui was one round of inspiration and blessing. Besides the material blessings evidenced by a new baptistery, a wire fence around the compound, concrete posts under the chapel, new seats for the large audience room, and a three-layer individual communion set, we found a fine spirit of co-operation in the church, which was not only shown in the eleven baptized but in the evangelistic effort made for the Buddhist Burmans at the two extreme ends of the town. Of no little significance that of their own initiative, Indian coolies thus provided the Bread of Life to their Burman neighbors. "Come to us at least quarterly," they begged. In Tavoy the Indian work is not so inspiring owing largely to our inability to find a good Indian leader who will stay on the job. Frequent change is disastrous.

Undertakings Undone

The Scripture says that "the trial of your faith worketh patience." We have had this put to the test lately in connection with our Anglo-Vernacular Girls' School, in Tavoy. Government had granted us half cost of a much needed school building, drill shed, and latrines:—greatly needed, for the roof of the present building resembles a pattern in lace. With 264 inches of rain-fall this year, our Baptist girls would have been well sprinkled but for numerous pieces of tin inserted on the inside of the roof. Morover, the 345 pupils being obliged to meet in classes in six different buildings gives an idea of embarrassment of success intensified to the *nth* degree when the Judson Fund failed to match the half granted by Government. I have just had to hand back the Government's share without definite assurance that it can be given again.

We started an early morning prayer meeting during the Rains to plead for manifestation of the Spirit's power and have received some marked answers to prayer that have been very encouraging. Thus you have our lights and shadows for 1929.

TAVOY KAREN HIGH SCHOOL STAFF AND STUDENTS

Vacation Ventures in Evangelism

Mr. Harrison writes as follows:—

In the summer of 1927 we held Burma's first Vacation Bible School and since then we have had eleven schools with a total enrollment of 800. School is conducted for three hours and a half daily, with emphasis upon Bible stories, singing and correllated hand work.

Shwe-Pyi, meaning Golden Land, is a village in Burma, situated in a lovely grove of cocoanut palm trees and massive, gracefully curving bamboos. In this village lives a lad who is a real hero.

Our little hero's name is Mg. Aung Myat. One day not long ago he came to the Saya and said, "Saya, I love Jesus and I want to be baptized." And Saya San Nyein answered, "I am glad indeed that you love Jesus, but you are too young to be baptized." But little Aung Myat was not satisfied with such an answer. He felt that being baptized meant putting himself on Jesus' side, so he came to the Saya a number of times and persisted that he wanted to confess Christ openly. So the Saya said to him, "Aung Myat, your parents and grandmother are Buddhists and will object if you become a Christian. In fact, they will no doubt beat you and drive you from home and you will have no place to stay, no food to eat." The lad's faith met the test: "Saya, when we had the Vacation Bible School here two summers ago, we learned a song which says that the Heavenly Father loves little sparrows and I know he loves me too, and I am not afraid."

Mg Aung Myat then set about the task of winning his parents and he succeeded in getting them to come several times to services in the little school-house. But the grandmother was both obstinate and bold. She said she would call in the Buddhist monks and give him the initiation ceremony into Buddhism, which is usually a grand and gaudy occasion. But the lad would not be cowed into sub-

mission and, at the age of thirteen, he publicly confessed his Saviour in baptism during the past Christmas season and now he is the happiest lad in the village.

Miss Mary Phillips, who has conducted several Vacation Bible Schools, writes: "The six boys and girls who, during the past hot season at Kyauk-ye-dwin, expressed their love for Jesus, have continued faithful and will soon be baptized."

Through a crack in the wall we can see the green-carpeted plain, the age-old crags, the bright blue sky. May the story of Mg Aung Myat so reveal the beautiful possibilities of V. B. S. work with childhood, that great numbers of pastors, teachers, and Christian young people will take this movement close to their hearts, for it is a movement founded upon a realization of the fact that Jesus took the children close to His own tender heart and spoke of them as symbols of the Kingdom of God.

Wanderings Well Worth While

Dr. Henderson asks us to take a short one with him in and around *Taunggyi* and suggests that we look first at the medical work. "Here is the dispensary in the town, nothing to look at, for it is only an old remodeled shop with the simplest fittings, yet out of these modest quarters have come a boys' dormitory, a share in two school buildings,—the "Huldah Mix" and a Vernacular School,—a whole out-station twenty miles away, two other smaller dispensaries, part of a school piano, a colporteur, and parts of the salaries of several preachers. We cannot stay long for there are too many others awaiting their turn and like several others we had better go away and resolve to come earlier to-morrow. During the year, 6146 patients have been treated and we can only open two hours in the afternoon for this is always meant to be but an insignificant part of the work. Visits and personal conversations do not show on books but they are the things that tell in a doctor's work if he is to win souls for Christ.

Continuing our wanderings we can only take time to wave in passing, to the Boys' School, the Huldah Mix School and the Peabody-Montgomery Rest Haven, all of which claim a part of the doctor's time, for we must run out to Hopong, twelve miles to the East, in the Little "Ford" and get a glimpse of a small bamboo dispensary roofed with kerosine tins. Think of an American doctor using such a place! But here we build as the need grows. The bamboos have been given by the people and all money expenses for the dispensary met by the sale of medicine. We could show you four or five, once weak and wasted people, that were fast tottering into the grave but are now strong and well. No central hospital would have saved them, they have to be gone after into their homes.

Two miles to the south in a Toungthoo village we have just opened another little dispensary and at Heho twenty miles west, still another. This one is in a nice plot

of ground where we hope to see an Agricultural school started soon, already there is a preacher's house on it, and all this is entirely an out-growth of the medical work in Taunggyi. The trained nurse in charge of the Heho dispensary is from the Ellen Mitchell Memorial Hospital in Moulmein, and earns enough for her own support with about Rs. 20 extra to turn in to the dispensary each month. Weekly visits to these places keep the doctor in touch with them all.

Add to the medical work, Bazaar preaching, Bible classes, various church duties, correspondence, etc., and you have a fair picture of a doctor's life in Taunggyi.

Leave the doctor and wander awhile with Miss Hughes and Miss Whitehead to see the Peabody-Montgomery Rest Haven. Of this worth-while Institution the ladies report having had a good year. Since it opened in February, 1927, 49 invalids have been cared for. Two of these have since died but the others are all going on with their work now. During the winter months the family is small because it is the best season on the plains but during the hot season every bed was occupied and of the family of fifteen accommodated then, eleven were Burmans, three Karens and one Indian, all but two being Christians. One of the patients this year has been at work on the frontier in China. It was thought that she would never be able to return, but when an urgent call for workers came from the Bukers at Meng Meng, she could not hold back and though still frail, started out on the long trail very jubilant.

The ladies rejoice in having been able to meet all financial calls and to feel that this home in the hills is filling a real need.

Another worth-while Institution is the Huldah Mix School for girls, also meeting a real need in the Shan States and growing in popularity each year. It is now six years old and starting with two grades, has reached seven with all classes well filled. Miss Hughes reports that all the girls who were compelled to stay away from religious

instruction the latter part of last year are all back in the classes and very glad of it. The growing boarding Department has necessitated the adding of a matron to the staff who has done efficient work and been a fine influence in the school. Another cause for thankfulness is that the building of an extension, giving four more much needed class rooms, has been accomplished. Also some new furnishings earned by the girls themselves in fancy work sales, Rummage sales and Concerts. Yet another is the fact that two of the girls from Standard VII who have gone on to High School at Morton Lane, Moulmein, have there openly confessed Christ saying that they found the Saviour here in this school but did not have the courage to confess it when surrounded by relatives and friends. Seventeen girls have been baptized from the school since it started and many more are secret followers we feel sure. There are ten little Princesses, children of the Sawbwas, amongst the Boarders, and we could have more of these girls, destined to play a large part in the lives of the future rulers of this country, if only we had the necessary accommodation.

Wandering still and you come to the Boys' School numbering 400. Of this Mr. Harrison, Superintendent, writes:—"Character in Christ; Service for Christ" is the high aim of this school in the development of four-square manhood. Our Scholastic results year after year rank us amongst the best schools in the province. Last year we had eighteen candidates and seventeen passes in the seventh Standard. The percentage of passes in the tenth was sixty-two and a half and no disqualifications in either standard.

As to Sports

After winning in football the Tournament Silver Trophy in Taunggyi, the team went to Rangoon for six days as guests of Judson College and were successful in winning matches against Cushing High School, the A. B. M. Press and Judson College. During the past three years the school has experienced a period of rapid growth, the attendance increasing from 278 to 386. It is hoped that a new and much needed building giving four good class rooms, will soon be under construction.

As a result of special soul-winning effort, in which the teachers were assisted by Dr. Ah Pon and Saya Bate for two weeks, a number of students have expressed a desire to become Christians and enrolled themselves in a preparation class on the completion of which they will be presented for baptism. Of these ten are from non-Christian homes.

The school teachers are the back bone of the church and the life of all its activities. The Christian young people are receiving splendid training in "Service for Christ" through two wide-awake Christian Endeavour Societies, by preaching trips to adjacent villages and participation in Vacation Bible Schools. Recently the Junior Department of the Sunday School was organized as a separate unit, seven high school students, five young men and two young women, are meeting thrice weekly in a Training Class for Sunday School Teachers and are throwing themselves enthusiastically into the objective of teaching, by life and precept, that "Character in Christ, Service for Christ" is the secret of high, joyous living.

'Xcellent Press Report

Submitted by Mr. H. W. Smith, Superintendent.

Bibles

During the year considerable progress has been made in reprinting the Judson Bible and it is hoped it will be ready for use this coming year. The Psalms in Talaing have also been printed, completing the Old Testament in that language. In Lahu the Gospels of Luke and John have been put out this year and steady work goes on in printing Gospels in two new dialects of Chin and Lahu.

Hymn Book

A new one out this year is a hymn book in Siyin-Chin and another in Atzi, not to mention some thousands printed in the regular editions.

Religious Literature

A new text book of 200 pages on Daily Vacation Bible School work has been printed and circulated this year and work begun on Dr. Tilbe's translations of commentaries. New books also include the Karen Centenary, the Life of Ko Tha Byu, and one on Personal Work.

Tracts

For free distribution to the amount of 432,000 have been printed this year together with some 50,000 other religions pamphlets, including New Testament Stories.

Colportage

Ten missionaries have taken advantage of the help offered by the Mission Press in the support of colporters and have received financial aid to the extent of a little over Rs. 2,500. In addition to these, Seminary boys have been made use of extensively during the hot weather vacation and on Gospel Team trips of week ends, one boy has always been set aside to sell Christian literature. The best work, as far as sales is concerned, has been done by one of Dr. Roach's men in the Prome field, who works almost exclusively at the Railway Station and who disposes of 500 or more Gospel portions a month. More such work should be done at steamer landings. Last, but by no means least, the Mission Press has released one of its American Assistant Superintendents (Mr. Dudrow) to become an evangelistic missionary on the Frontier.

TEACHERS OF GIRLS' HIGH SCHOOL, PROME

'Xcellent Report from Prome

Sent in by Mrs. Roach and Miss Ida W. Davis.

Miss Davis says:—We have decided progress to report this year, having removed from our old crowded quarters into a fine new building. This new school, the generous gift of Miss Colgate, has seven class rooms and an office below, and a dormitory and class rooms for the High School above. We are all proud of our new school and I notice already a great improvement in the behaviour of the children, who are undertaking all the sweeping and care of it. Mr. Roach was the builder, and owing to careful oversight, saved to the Mission a balance of Rs. 22,000 out of the Rs. 100,000 gift, in building material and cash, making it possible to further include a new residence for the lady superintendent.

A.-V. Girls' High School

The building was dedicated January 18th, 1930, at which gathering Dr. Roach presided, and Dr. St. John, of Judson College, made the dedicatory address, in the course of which he spoke of the ancient glory of the city of Prome, and forecast greater glory in the future of its children under Christian influence. Dr. Gilmore offered the dedicatory prayer.

Dedication

General Work includes special meetings in a Chin village with five baptisms: numerous evangelistic trips distributing tracts and selling Gospels, and valuable colportage work as mentioned in the Press report.

BERKELEY BAPTIST DIVINITY SCHOOL

STUDENTS' GOSPEL TEAM THAT VISITED JUDSON HIGH SCHOOL

Youth's Tribute to the Year's Growth

Of which Dr. Marshall writes:—

Karen Seminary

"The eighty-fourth year of this Seminary has been marked by greater activity and hence more true Spiritual growth on the part of the student body than we have ever known before. Almost every one of the 122 students have taken part in the week-end campaigns and not only have they done good to others but they have got it for themselves. Each week-end has seen groups going off, either by bus, train, or launch, singing Gospel choruses, carrying cheer to many a village as well as to town schools.

The College men in the English Department have easily been granted the lead in this work and we see the future growth of the churches in Burma largely dependent on the more highly trained leadership such as these men can give.

There has been a greater spirit of prayer on the Hill. Not only in class prayer meetings but in other groups which have been meeting from time to time has this been evident. They have found that prayer is an essential in the development of initiative, personal resource and Spiritual power. Needless to say that the fellowship between students and teachers has been very delightful.

The physical equipment of the seminary is still far from adequate. We had to turn away applicants for admission. Only thirty-three new students could be accommodated in our old, cramped quarters. The foundation of the second part of the Smith Memorial Buildings has been laid but work had to stop because of lack of funds from America. The need for this building is crying. The Karens have nearly raised their quota.

Our aim is to turn out men keen to observe as well as anxious to serve. Annual camps at Cabin Island help to

train the students for leadership in various lines especially in working for boys. One group of students found and named 122 varieties of plant life on that small island. This is one of the ways in which we try to help them to make the most of things right at hand. Our aim is that they may use all their powers to make the life of their people richer and fuller and more like that of Christ their Master."

Dr. Richardson writes:—

Burman Seminary

"Early in January the Seminary sustained the loss of one teacher when Saya U Aung Ba, who was with the school only three years was called Home after an illness which had bound him through most of the year. He was in the Rangoon hospital almost five months and was a brave, hopeful sufferer. After consultation with the Burmese teachers, who with the president are willing to take on extra classes for a time, it has been decided to await the appearance on the horizon of a man who is fully qualified in the many phases of his duty. This will be no hasty step. He must know his language well and be a scholar; he must be ripened in wisdom and experience; he must be a preacher with preaching ability; he must be a Spirit-filled Christian and he must have the talent for managing students. Who can point us to such an one for our Seminary teacher?

There are many things to report but for lack of space, I may limit myself perhaps to one new one. Through the generous help of the Clough Missionary Society of Kansas Theological Seminary under the leadership of Mr. Sharp, who was once in Burma, we have been able to help students by giving them work on Saturdays and Mondays. This is enabling us to make great improvements in the compound and roads therein, a two-sided blessing, making the school possible to some students who otherwise could not afford to come and also helping the school. Another Kansas friend has contributed liberally for this work also.

The next largest, if not the largest, class in the Seminary was graduated this year, a class of eleven. Some of them

have not has yet found a place to settle though most of them are fine men. Some are taking up colportage work temporarily hoping to have the privilege of serving a church later, when the call shall come.

Of the *Burmese Womens' Bible School,* Miss Teele reports:—The new school year opened with a new staff and only a handful of students who had been in the school the year before. The new students out-numbered the old three to one and the first few months were spent in getting adjusted. In answer to prayer, God sent us two splendid Burmese girls to assist in teaching, one a Judson college girl, the other a teacher for many years in the Morton Lane Girls' School. Both are exceptionally well qualified and their coming to the Bible School at real sacrifice has set an example to the young people of Burma.

As is well known, Miss Ranney and Miss Phinney founded this Bible School and gave to it thirty-six years of unstinted toil. When they retired from the work February 1929, they left a well-established School and one having a much loved place in the hearts of the Burmese people.

The need for practical training for the girls in actual evangelistic work as well as the class room work has been felt and this year an effort has been made toward this end in making week-end campaigns a part of the training. We have found it possible to link up with the Gospel Teams already contributing so much to the evangelistic work of the country and it has brought much joy. This work is done by the youth of Judson College and the Seminaries and is proving very effective. In this work our two teachers have been invaluable, becoming outstanding leaders and making it possible to use girls effectively in the campaigns in Girls Schools.

Our greatest need is for consecrated young women who will give themselves wholly to God to be used as leaders among their own people. Next year we hope to open a new department adapted to meet the needs of better educated girls. Many have felt the need of such training and some have beeen praying for it, yet to take advantage of it when it comes is not going to be easy. In some instances parents

oppose them, being desirous of the financial help from secular careers. One of the teachers who came last year in spite of great obstacles put in her way bears this testimony:—"I have never for a moment regretted my choice. This year has been the happiest in my life, so full of joy that there has been no sense of duty at all, only a desire to be used to the utmost."

We lack much in the way of material equipment, but have had such an abundance of Spiritual Blessings that we can only rejoice to have been used of God for His Glory in spite of handicaps. It is our greatest desire to continue to be used to the fullest extent for the advancement of the Kingdom in Burma.

Of the *Karen Women's Bible School,*

Miss Peterson reports a steady growth in numbers the past two years. This year the enrollment reached ninety.

The special aim of the School is for marked growth in efficiency each year as the graduates leave so that they may be a real power in the Kingdom of God. There have been many causes of encouragement this year of which perhaps the out-standing one has been a very evident deepening sense of what it means to be a real, every-day, in every place, Christian.

The real meaning of Christmas seemed to impress itself on our girls as never before. The Watch night meeting and the Week of Prayer following made a deeper impression and I have reason to believe that the twelve graduates will go out to their task with a greater knowledge of a personal Saviour and His Word as a guide for their lives than ever before.

We have been very grateful for opportunities throughout the year to participate in campaign work. It is always a means of inspiration to those who take part in it and a valuable training.

Our great desire for these girls is that they may be unfailing "Readers, Feeders, Heeders" of God's Word and therefore become valuable Leaders in work of the Kingdom.

Yankee Youngsters

See them! Amongst the flowers in the compound where the beautiful new Building stands that houses the American School for missionaries' children, from the veranda of which five ranges of mountains can be seen, itself on the summit of another. This year the family has numbered fifteen. Its Superintendent, Miss Ivins, rejoices in unlimited play grounds and spacious rooms that afford the children a wholesome atmosphere conducive to healthy growth. Wedding Bells rang merrily in April when the family lost their house mother, Miss Louise Darrow. Since then Miss Ivins has had to do double duty and is greatly relieved that this will not have to be repeated next year for the new House Mother, Mrs. Raymond, will be on hand in time for the re-opening of school in March.

MISSIONARIES' CHILDREN AT TAUNGGYI

TOUNGTHU WOMEN AND CHILDREN

Zion's Crowned Ones

Here we seem to enter on Holy Ground and feel that we should bow our heads before the saints whose labors are done, and who have entered into the joy of their Lord. These include:—

Miss Mary S. W. Ranney

Miss Mary S. W. Ranney, well known in both America and Burma, born in Moulmein in 1855, of missionary parents, educated at Homer, N.Y. Her first work for Missions was as Treasurer for the W.A.B.F.M.S. from 1888-1898. Afterwards for four years secretary to the District Secretary of the A.B.F.M.S. with Head Quarters in Chicago.

In 1910 Miss Ranney came to Burma as Assistant to Mr. F. D. Phinney in the work of Mission Treasurer for six years. Station work however so strongly appealed to her that thereafter she served in this capacity, schools in Tavoy, Sagaing and Toungoo and would gladly have continued in the work she so loved had not failing health obliged her return to America in 1923. California then became her home and as far as strength permitted, her life was one of service for her Master till she passed to her reward on the 24th November, 1928. Her out-standing quality was faithfulness.

Mrs. Jennie Wayte Phinney

Mrs Jennie Wayte Phinney was brought up in Rochester, New York and connected with the Lake Avenue Baptist Church, from which church she went out as a missionary to the Telugu field in Nellore, India, where she is still lovingly remembered by the older Christians. In 1897 she was married to Mr. F. D. Phinney from the home of Dr. and Mrs. Downey and for the following twenty-five years her home was in Rangoon. The Immanuel Baptist Church and Sunday School, the Telugu church of Rangoon, and the W.C.T.U., profited from her ministry and claimed a large share of her time. She served as President of the W.C.T.U., and edited its paper, the "Life Line,"

thus rendering important service to the cause of Temperance in Burma. But those who knew her best regarded Mrs. Phinney as pre-eminently a home-maker. The Phinney home was ever a beautiful one, presided over by a quiet, unassuming, gracious hostess, generous in thoughtful kindness.

After the death of Mr. Phinney in 1922, Mrs. Phinney went back to America to care for her only remaining sister in her last illness. Gradually her own health failed and on the 6th June, 1929, the call came to her Heavenly Home.

Mrs. Mary E. Jameson

Mrs. Mary E. Jameson was a missionary in Burma for fourteen years, having come out as Miss Welling to the Sgau Karen work at Bassein to be associated with Dr. and Mrs. Carpenter. After her marriage to Dr. Jameson she entered Burman work and took great interest in the evangelistic side of it, but being herself a trained teacher she had a large part in establishing a station school in Bassein and another in Wakema that are important factors in the Burman work to the present time.

Unable to return to Burma, Dr. and Mrs. Jameson were untiring in their labors for the cause of Christ at Home. Although ninety years of age Mrs. Jameson was able to attend the meetings of the Northern Baptist Convention at Detroit in 1928, where to use her own words, she had "the time of her life." A life-long missionary friend has said of Mrs. Jameson that devotion to duty characterized her life.

Rev. Albert Ehrgott

Rev. Albert Ehrgott was born in Cincinnati, February 3rd, 1863, and died in California June 15th, 1929. Educated in Rochester, both College and Seminary, he was ordained in 1895 and came to Burma as pastor of the Immanuel Baptist Church, Rangoon in 1900. On account of the health of Mrs. Ehrgott their stay in Burma was only about two years and his pastorates thereafter were at home, where he held many important positions. His ministry was ever characterized by evangelical zeal and aggressive effort for the upbuilding of Christ's Kingdom throughout the world.

Rev. Ola Hanson, Litt.D.

Rev. Ola Hanson, Litt. D., was born in Sweden sixty-five years ago and went to America when seventeen years of age. He received his College and Seminary education at Colgate where he graduated in 1890, was later married to Miss Minnie Johnson and came to Burma in the Fall of the same year designated to Kachin work at Bhamo. With singleness of heart and all their powers, Dr. and Mrs. Hanson gave almost four decades of work to the Kachins. Dr. Hanson was a student and a scholar. He reduced the Kachin language to writing, using the Roman characters; he prepared text books; was the author of a Kachin grammar; compiled a dictionary in Kachin; wrote a book on the Kachin people and above all, he translated the Scriptures, both the Old Testament and the New, into their language. In recognition of his literary work, the degree of Litt.D. was given to Dr. Hanson by his Alma Mater. His life-long labour for the Kachins was further recognized by the English Government in his being awarded the Kaiser-i-Hind gold medal.

Along with his literary work Dr. Hanson was a strong evangelist. He toured among the people, established schools, and gave help and encouragement in all their educational and religious work. In all this he was ably supported by Mrs. Hanson. Both built their lives into the work and God has blessed their efforts. Many hundreds of Kachins redeemed from superstition and sin will rise up and call them blessed. Dr. Hanson is survived by his wife and two sons, both of whom are well settled in life.

Mr. M. A. Raymond

Mr. M. A. Raymond came out to Burma in 1921 to be associated with Mr. Darrow in the Trades School, Moulmein, and when the Government took the School over, he was transferred to Bengal-Orissa, where owing to ill-health, he was unable to remain, and returned to America in 1923. Later, Mr. and Mrs. Raymond lived in Detroit, where he was a designer in the Grahame-Paige plant, and where he met his death by drowning while swimming at Lakeville.

Zion's Progress

This little note will be the Field Secretary's Swan Song. Before this little booklet reaches you, he expects to be bobbing over the billows homeward bound. Stations and Institutions in the Mission have spoken for themselves stressing more the particular and immediate. The outlook given here will be more general and all inclusive. Moreover I shall be thinking in terms of the five and a half years of service spent in this vantage point, rather than just one year, in order to give you something of the impression of change and progress which one gets at the center of things, and one year would hardly be adequate. This information is given in "capsule" form after the manner of some home publications. The patient but hurried reader may take his information in quantities to suit his own digestive apparatus and wishes.

Evangelism Capsule

Evangelism is the key note and the main objective of our whole mission. Other worthy projects are correlary to it. In addition to the work of evangelism under individual station leadership, there are the united efforts calling for larger co-operation such as are carried on by the Evangelistic Committee. Its colporteur work is growing under the splendid assistance of the A. B. M. Press. The Evangelistic School Campaign work of a few years ago has grown to larger proportions in the special work of Mr. Dyer with his student evangelistic bands. Former attempts to capitalize the latent power of our teaching staff at vacation time is now growing to larger plans in Daily Vacation Bible School work under the leadership of Mr. Harrison, Miss Phillips and others. The linking up of such projects with our Theological Seminaries and our Bible Schools has added greatly to the effectiveness of those Institutions in the training of youth for Christian leadership. And the opening of the English Department in the Seminary for higher training is still another mark of advancement in the preparation of men and women for our main task of making

the Gospel known to Burma's many races, and is indicative of our efforts to meet the demands for a higher trained ministry.

Medical Capsule

With the exception of our Moulmein Mission Hospital, all of our medical work has been frontier work. It has been largely used to brake down religious opposition by ministering to the otherwise unprovided areas. The Moulmein Hospital has for some years past had a nurses training class, which opened avenues of service for many of our Christian girls and has also provided trained nurses for many positions in mission service. For these nurses a splendid home has been built at Moulmein. Now Dr. Seagrave on the China border has funds for the erection of a much needed hospital building in connection with which he also has a nurses' training class. In Burma, the Education Department has made obligatory a detailed medical examination of all pupils twice a year. This is a very valuable service, and our Moulmein doctors do this examination for many of our schools. Taunggyi, Kengtung, Loilem, Mongnai major on dispensary rather than hospital work in connection with their evangelistic efforts.

Educational Capsule

Our educational work is of invaluable service from many points of view, the training of our own Christian constituency and the use of our schools as an evangelistic agency of prime importance are chief among its contributory factors. Our mission has fifty-nine Middle Anglo-vernacular Schools, twenty High Schools, and one College in addition to all the vernacular schools. I shall leave the managers to tell of their valuable service. But this is a day of rising nationalism which is making it more and more difficult in some respects to carry on our educational work because of Government connection and grants-in-aid. Some of the recent regulations growing out of this relation have been as follows. First, the compulsory acceptance of the Conscience Clause by all Schools accepting Government grants. Second, acceptance of the Conscience Clause by all Boarding Departments which accept any building grants. Third,

the signing of a Mortgage Bond in perpetuity on buildings and land toward which any grant-in-aid has been given. Fourth, compulsory insurance on all buildings toward which a grant has been given. Fifth, compulsory medical examinations for all schools accepting grants-in-aid. Sixth, the introduction of higher educational requirements. Seventh, the Government is taking over all Anglo-Vernacular Normal School work from Mission, except Kindergarten Normal Schools.

Judson College Capsule

This is the one and only Christian College in the whole of Burma, and it is most likely to maintain this unique position for many years to come. It is a constituent College of the Burma University. We are now in the midst of a tremendous re-orientation of the whole University, for which a complete new plant is in the process of building. Judson College occupies a campus of about sixty acres and the whole University has over 400 acres. Besides Government and Judson Colleges, there are the Post Graduate Schools of Law, Engineering, Medicine, and Education. Judson College's new plant will cost in round numbers a million dollars, half of which is furnished by Government and half by American Baptists, mostly by John D. Rockefeller.

The College Chapel is to cost about 100,000 dollars, and there is a campaign now on to raise half of that amount from the Christians of Burma. That means we are to raise about 150,000 rupees. Already there are pledged about 70,000 of which over 50,000 has been paid. We have till a year from now to complete the fund.

Equipment Capsule

Buildings are to the mission what clothes are to the body, a necessary part of a civilized Christian community. There is not room to mention all the new buildings erected in this period of time. Some of the most important will be mentioned here without further reference to those already mentioned.

The Pyinmana Agricultural School, like the College, has completed in its initial five years its whole new plant, half the expense being met from America and half from Government. The Lahu Mission of Kengtung has moved headquarters to Loimwe in the hills, and has cleared a forest and built a whole station equipment with funds from America. At Taunggyi has been erected the only Anglo-vernacular Girls' School in the whole of the Shan States. There has also been erected there the American School for missionary children and the Rest Haven for incipient T. B. patients from our Girls' Schools. All these have been erected with American funds. The rehabilitation of the Sgaw Karen compound, Bassein, at a cost of about 800,000 rupees met by Government and the Karens, is a splendid accomplishment of indigenous Christians. The completion of the main building of the Prome Girls' School as part of a policy to make that school another outsanding unit of mission Girls' Schools, such as Morton Lane, Kemmendine and Mandalay, was made possible by the gift of an individual Baptist at home. Pegu Girls' School also secured two good buildings from the same friend and now has its much needed plant. The following are a list of other important additions to our equipment. Rangoon Sgaw Karen, large dormitory, Karen and Government funds. Insein Karen Theological Seminary, dormitory, Karen and American funds. Mandalay Girls' School Plant (three new buildings), American and Government funds. Morton Lane Girls' School, school building, American and Government funds. Maymyo Girls' School, dormitory, American funds. Moulmein Karen, first unit of new school building, American and Government funds. Tavoy Karen, school building, Karen and Government funds. Toungoo Karen, Paku compound rehabilitated, Government, Karen and American funds. Just at present there are several other new projects to be undertaken very soon, as well as others now in the process of building.

In a fine spirit of co-operation and unity the mission-

aries have met and made possible some major changes in administration which have carried the mission through some very difficult problems and also kept us abreast with the changing conditions on the mission field. 1. *Adjustments.* Our working funds from home have been reduced almost 1,00,000 rupees. Difficult as it has been, we have adjusted our work to this cut and balanced our budget. The salaries of several missionaries have been met on the field. No unit of our work has been closed. 2. *Administrative.* A unified system of book keeping has been adopted and successfully linked up with the central office and the Treasury. All accounts are reviewed by the Field Secretary or Mission Treasurer. We also are inaugurating a co-operative work of administration through two Joint Committees, one with the Karens and one with the Burmans, in which committees the indigenous brethren will have three members to each of the missionaries on the committees. 3. *Devolution.* The matter of Joint Committees is a matter of devolution of responsibility to the people of the country. Already the Burman Conference has had complete charge and responsibility for the Myingyan Field and High School for the past five years without any mission appropriations. They have voted to continue this responsibility. In three Karen Stations the field work is in charge of Karen elders and appropriations are made over to two of them. In these three stations there is no resident American missionary. The Karen Conference and some of the Associations have for years independently carried on some pieces of missionary work, such as the work in Siam and the more recent division of the Mongnai field with them, where Thra Po Tun is their representative.

Administrative Capsule

The above capsules suggest something of the trend of events during the past few years as seen from the office here. But as a report of the field it is hopelessly inadequate because of its many omissions and lack of sufficient explanation. Nevertheless it does register the fact that Zion is making progress along various lines in Burma.

Closing

However, it would be a most serious omission not to call attention to the continued need of more missionaries and more funds for work from home. Readjustments and devolution have not been without some gain in speeding up certain accommodation to changing conditions. Nevertheless the home folks are apt to lose perspective if they are not constantly reminded that such changes as have been necessarily made do not indicate a finished task in Burma. What are the 260,000 Christians in Burma compared to the 14,000,000 inhabitants? There are twice as many non-Christians in Burma to-day as there were in Judson's time. We have but touched the beginning of our task, and a good beginning it has been by the blessing of God, but let not the home churches mistake progress as completion or forget for a moment the unoccupied territory, the open doors inviting us to enter, and the great multitudes still untouched by the Gospel of Christ.

C. E. CHANEY,

Field Secretary.

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